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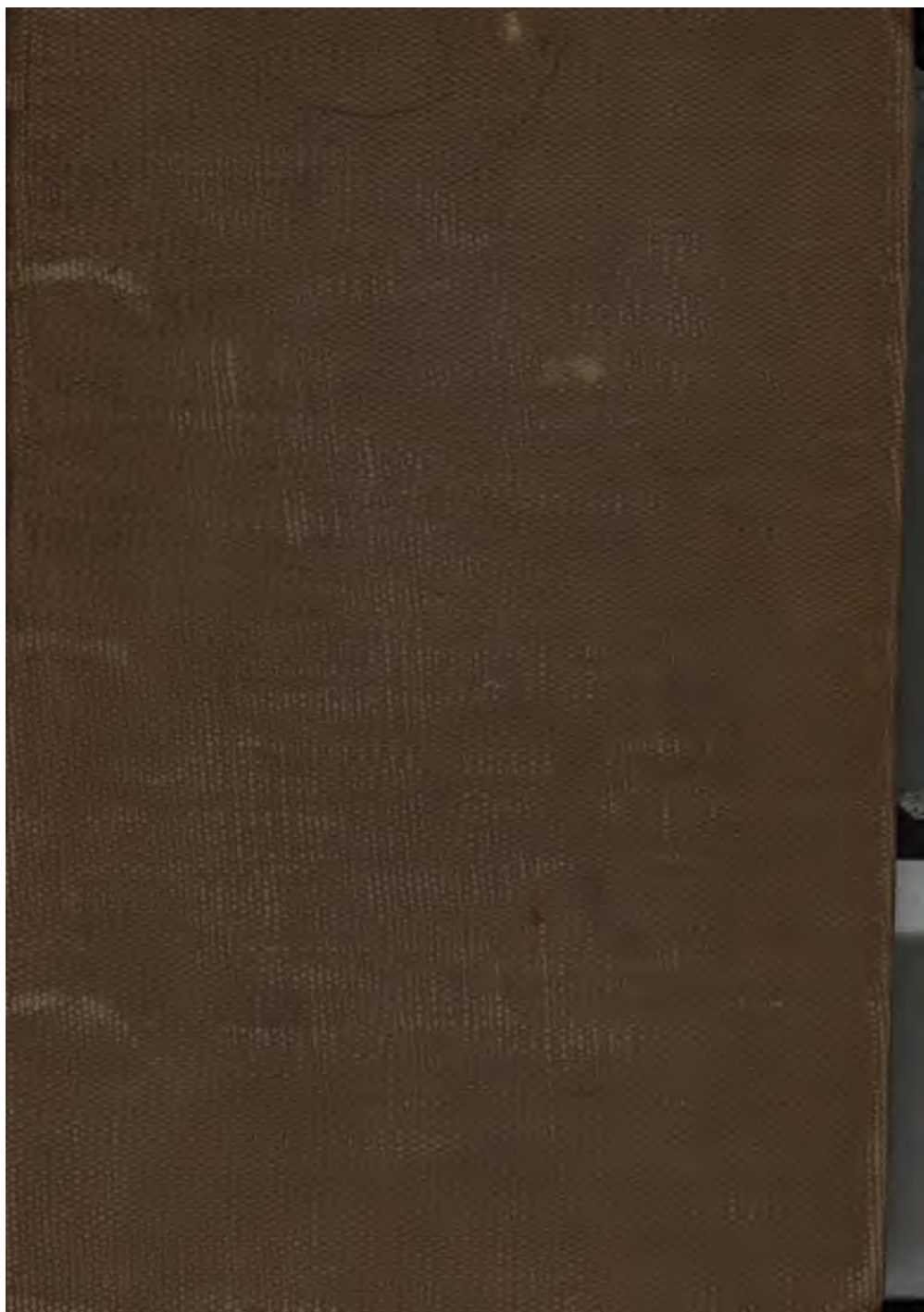
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PVBLI VERGILI MARONIS

BVCOLICA: AENEIDOS I-VI

THE

POEMS OF VIRGIL

VOL. I.

CONTAINING THE PASTORAL POEMS

AND

SIX BOOKS OF THE ÆNEID

²
BOSTON

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NOTE:

THE text of this edition follows Ribbeck in the main, adhering, however, to the received reading where he seems to be not fully supported by his own *apparatus criticus*. Variations from Ribbeck or from Heyne are indicated in the margin.

In the preparation of the Notes, we have desired to give not only what may serve the learner in the bare understanding of the text, but, along with it, some hint of that wealth of traditional interpretation and illustration which is more important, perhaps, in the study of Virgil than in that of any other ancient poet. With this aim, we have taken whatever was good wherever we found it; but we are particularly indebted to Conington, whose work is admirable in every respect. The grammatical references are to Allen and Greenough's Latin Grammar, and to that of Prof. Gildersleeve, of the University of Virginia. The Botanical Index is derived chiefly from Fée's *Flore de Virgile*, contained in Lemaire's "Bibliotheca Classica Latina."

The second volume will contain the remainder of the *Æneid*, with the *Georgics* and the *Minor Poems*.

CAMBRIDGE, June 15, 1874.

THE LIFE OF VIRGIL.

By general consent, the name of VIRGIL stands first in rank among Roman poets. Others may have excelled him in single respects, — in original vigor of thought, in elegance of diction, in ease of versification, in pure poetry of temperament; but of what is best in the moral and intellectual life of Rome, refined and shaped by what is finest in the culture derived from Greece, combined in one, the poems of Virgil are the recognized and the noblest type. What is peculiar to these poems as literary compositions, their place in the history of literature, and especially their relation to that body of Greek poetry which furnished their model even to minute details, has been treated in the special introductions that accompany the text, and in the notes. A few additional words will suffice to tell what needs to be told of the poet's life.

PUBLIUS VERGILIUS MARO was born B.C. 70, in Andes, about thirty miles from Mantua, in North Italy.* Here his boyhood and youth were sheltered through the stormy times of the later republic. According to some accounts, he was educated at Cremona, Milan, and Rome; and the earlier doubtful poems, *Ciris*, *Culex*, &c., are said to have been written during this time. For poetry and philosophy he showed great aptness; shy, slow, and awkward, he made no progress in the arts of oratory. When a little under thirty (in the year B.C. 41), he first came to the notice of the great men of Rome. The neighboring city of Cremona, forty miles distant, had taken the part of Brutus and Cassius; and, after the defeat of the republican party,

* Five years before Horace, and seven before Augustus; and on the same day, it is said, that Lucretius died (October 15).

its territory, with a part of that of Mantua, was confiscated to bestow on the victorious soldiery of the triumvirs. Virgil's little farm was seized among the rest. But Asinius Pollio, military governor north of the Po, had already taken a warm interest in the young poet. By his advice Virgil went to Rome, where Octavianus himself assured him of the peaceable possession of his estate (see *Ecl.* i.).

But new troubles followed, and a new division of lands. Pollio had taken part with Antony, and was displaced. Disputes of boundary — a lawsuit, perhaps — exposed Virgil to the rage of the rude claimant, who chased him, sword in hand; he was even forced, it is said, to swim across the Mincius to save his life (see *Ecl.* ix.). Happily an old fellow-student, Alfenus Varus, who had succeeded Pollio, showed him still more effectual kindness. Another estate — perhaps the charming one at Nola, in Campania — appears to have been given him in exchange for his scanty and rudely-disputed native lands. And soon after, partly for the sake of his health, which was delicate, and partly on account of his growing reputation, he removed to the milder climate of Rome.

Here he became a favorite in the highest literary and court society. The young Cæsar, not yet emperor or Augustus, was easily accessible to the flattery of genius. According to the well-known anecdote, it was during his celebration of certain splendid games — a bright holiday following a stormy night — that Virgil posted, anonymously, the extravagant compliment of the following verses: —

“Nocte pluit tota; redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.”

The verses were claimed by an inferior poet, Bathyllus, who received a handsome reward. This vexed Virgil, who posted the same couplet again, with the following half-lines below: —

“Hos ego versiculos —
Sic vos non vobis” —

the latter four times repeated. Bathyllus owned himself unable to fill them out; and Virgil proved himself the author by completing them as follows:—

“Hos ego versiculos feci, tulit alter honores:
Sic vos non vobis nidificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves.”

So Bathyllus was made a laughing-stock. Virgil then became one of the most honored and popular men in Rome. But, with constitutional shyness, it is said he would shrink into the nearest shop or alley to avoid the public gaze.

His favorite residence, after the year B.C. 37 (æt. 33), was in the neighborhood of Naples, where he lived a retired and busy life at his estate in Nola, enjoying the charms of the climate and the refined society of the Campanian capital. The next few years were spent in the composition of the *Georgics*,—four books on husbandry,—considered to be the most finished, elaborate, and complete of all his poems: composed, it is said, at the request of Mæcenas, who desired by all means to restore the old Roman virtues of thrift, industry, and fondness for rustic life.

It was after the events of Actium and the firm settlement of the empire under the single rule of Augustus (B.C. 30) that Virgil began his chief literary task, the composition of the *Æneid*. Reports and great expectations soon began to be spread as to the coming work, as testified in the celebrated couplet of Propertius (ii. 34: 65, 66),—

“Cedite, Romani scriptores; cedite, Grai:
Nescio quid majus nascitur Iliade.”

A few years later, at the request of Augustus, Virgil consented to read to him portions of the poem in the presence of his sister Octavia, who had lately lost her son, the young Marcellus. In compliment to her, he inserted the beautiful lines (vi. 868–886) in allusion to her loss. As he recited these lines with great power and pathos,—for among his

accomplishments he was a most effective reader, — Octavia swooned away; and when she recovered, it is said, ordered 10,000 sesterces (about \$500) to be paid to the poet for each of the memorial lines.

When the *Æneid* was brought to a close, — many parts being still left unfinished in detail, — Virgil set out on a journey to Greece, that he might give the leisure of a few years to its careful revision, and then devote the remainder of his life to philosophy. It was this voyage to which Horace wished prosperity in the celebrated ode,

“*Sic te diva potens Cypri*” (i. 3).

But Augustus, soon after arriving at Athens from the East, prevailed on Virgil to accompany him to Italy. The journey proved fatal to him. He was tall, spare, swarthy, and of consumptive temperament. His delicate lungs hardly bore the harsh air of the coast, while his frame was racked with sea-sickness, and worn with the fatigue of a visit to Megara on the homeward voyage. He barely lived to reach Italy, dying at Brundisium, September 22, B.C. 19, aged not quite 51. Unwilling to leave the *Æneid* in its unfinished state, he is said to have ordered it to be burned, and to have hardly yielded to the request of Augustus, that it might be left to the judgment and revision of his friends, *Tucca* and *Varius*. He was buried, by his own desire, near Naples; where, at the crest of the rock that overhangs the grotto of *Posilipo*,* beneath a low ivy-grown roof of stone, the traveller may still read his modest epitaph: —

MANTVA ME GENVIT : CALABRI RAPVERE : TENET NVNC
PARTHENOPE : CECINI PASCVA RVRA DVCES.

* “Through a series of gates, stairways, winding paths, and tangled shrubbery, and so down upon the tomb. This is a little sheltered hollow, uplifted on the hillside, roofed with stone, and in one corner a grave-stone (which looked rather business-like), inscribed, ‘*IN MEMORIAM P. VIRGILII MARONIS*,’ in ordinary fashion.”

PASTORAL POEMS

(BUCOLICA)

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—

PASTORAL POEMS.

THESE ten short pieces, the earliest authentic works of Virgil, treat of pastoral subjects, the loves and songs of herdsmen (*Βουκόλοι*), and hence are called BUCOLICS. They were published under the title of ECLOGUES (*ἐκλογαί*, *selections*). In form they are chiefly imitations, often translations, of the IDYLS (*εἰδύλλια*, or *picture poems*) of Theocritus and the other Greek pastoral poets; but the scenes often belong to Italy, the occasions to the history of the time, and the incidents to the poet's own life.

In a highly artificial period, such as that under the Empire, or in the lull after great convulsions like those which marked the downfall of the Roman Republic, the simplicity and quiet of rustic life have often from contrast had a special charm, and set the standard of literary taste. It was probably this that made Virgil at once a well-established favorite, and chief of the new literary era. But these first poetic essays—though imitations of far superior originals—have, by their perfection of form, delicacy of treatment, and charm of diction, taken rank, in the judgment of every age since, as models in their kind.

ECLOGUE I.

In this poem Virgil sings his gratitude to Augustus for restoring the farm of which he had been robbed to reward the soldiery of the triumvirs (see *Life*). The poet himself, however, is only dimly shadowed in the person of Tityrus, a herdsman, in dialogue with another, Melibœus, who represents Virgil's less fortunate neighbors. The whole scene with its incidents, thus removed to the mythical domain of pastoral poetry, gives a peculiar delicacy to the praise.

MELIBŒUS. TITYRUS.

TITYRE, tu patulae recubans sub tegmine fagi
silvestrem tenui Musam meditaris avena;
nos patriae fines et dulcia linquimus arva:

nos patriam fugimus; tu, Tityre, lentus in umbra
formosam resonare doces Amaryllida silvas. 5

T. O Meliboeë, deus nobis haec otia fecit:
namque erit ille mihi semper deus; illius aram
saepe tener nostris ab ovilibus imbuet agnus.
ille meas errare boves, ut cernis, et ipsum
ludere, quae vellem, calamo permisit agresti. 10

M. Non equidem invideo; miror magis: undique totis
usque adeo turbatur agris. En, ipse capellas
protenus aeger ago; hanc etiam vix, Tityre, duco:
hic inter densas corylos modo namque gemellos,
spem gregis, ah! silice in nuda conixa reliquit. 15
saepe malum hoc nobis, si mens non laeva fuisset,
de caelo tactas memini praedicere quercus:—
[saepe sinistra cava praedixit ab ilice cornix.]
sed tamen, iste deus qui sit, da, Tityre, nobis.

T. Urbem, quam dicunt Romam, Meliboeë, putavi 20
stultus ego huic nostrae similem, quo saepe solemus
pastores ovium teneros depellere fetus:
sic canibus catulos similis, sic matribus haedos
noram, sic parvis componere magna solebam:
verum haec tantum alias inter caput extulit urbes, 25
quantum lenta solent inter viburna cupressi.

M. Et quae tanta fuit Romam tibi causa videndi?

T. Libertas; quae sera, tamen respexit inertem,
candidior postquam tondenti barba cadebat;
respexit tamen, et longo post tempore venit, 30
postquam nos Amaryllis habet, Galatea reliquit:
namque, fatebor enim, dum me Galatea tenebat,
nec spes libertatis erat, nec cura peculi:
quamvis multa meis exiret victima saeptis,
pinguis et ingratae premeretur caseus urbi, 35
non umquam gravis aere domum mihi dextra redibat.

⁵ *formosam.* R. ¹⁴ *corulos.* R. ¹⁵ *a!* R. ²³ *aedos.* R.

M. Mirabar, quid maesta deos, Amarylli, vocares,
 cui pendere sua patereris in arbore poma :
 Tityrus hinc aberat. Ipsae te, Tityre, pinus,
 ipsi te fontes, ipsa haec arbusta vocabant. 40

T. Quid facerem? neque servitio me exire licebat,
 nec tam praesentis alibi cognoscere divos.
 hic illum vidi juvenem, Meliboeae, quot annis
 bis senos cui nostra dies altaria fumant ;
 hic mihi responsum primus dedit ille petenti : 45
 pascite, ut ante, boves, pueri, submitte tauros.

M. Fortunate senex, ergo tua rura manebunt,
 et tibi magna satis, quamvis lapis omnia nudus
 limosoque palus obducat pascua junco !
 non insueta gravis temptabunt pabula fetas, 50
 nec mala vicini pecoris contagia laedent.

Fortunate senex, hic, inter flumina nota
 et fontis sacros, frigus captabis opacum !
 hinc tibi, quae semper, vicino ab limite, saepes
 Hyblaeis apibus florem depasta salicti 55
 saepe levi somnum suadebit inire susurro ;
 hinc alta sub rupe canet frondator ad auras ;
 nec tamen interea raucae, tua cura, palumbes,
 nec gemere aerea cessabit turtur ab ulmo.

T. Ante leves ergo pascentur in aequore cervi, 60
 et freta destituent nudos in litore pisces,
 ante, pererratis amborum finibus, exsul
 aut Ararim Parthus bibet, aut Germania Tigrim,
 quam nostro illius labatur pectore voltus.

M. At nos hinc alii sitientis ibimus Afros, 65
 pars Scythiam et rapidum Cretae veniemus Oaxen,
 et penitus toto divisos orbe Britannos.

En umquam patrios longo post tempore finis,
 pauperis et tuguri congestum caespitem culmen,

⁴³ quodannis. R. ⁴⁶ summittite. R. ⁶⁰ aethere. H. ⁶⁵ cretae. R.

post aliquot, mea regna videns, mirabor aristas 70
 impius haec tam culta novalia miles habebit?
 barbarus has segetes? en, quo discordia civis
 produxit miseros! his nos consevimus agros!

Inserte nunc, Meliboee, piros, pone ordine vitis!
 ite meae, felix quondam pecus, ite capellae! 75
 non ego vos posthac, viridi projectus in antro,
 dumosa pendere procul de rupe videbo;
 carmina nulla canam; non, me pascente, capellae,
 florentem cytisum et salices carpetis amaras.

T. Hic tamen hanc mecum poteris requiescere noctem
 fronde super viridi: sunt nobis mitia poma, 81
 castaneae molles, et pressi copia lactis;
 et jam summa procul villarum culmina fumant,
 majoresque cadunt altis de montibus umbrae.

ECLOGUE II.

THE subject of this poem is the complaint of a shepherd, Corydon, in love with a boy Alexis. It is said to represent the admiration of Virgil for a young slave whom he saw at the house of his patron Asinius Pollio, and whose beauty he thus celebrates, in the conventional style of pastoral verse. The story further goes that Pollio, charmed with the poem, made a gift of the slave to the author; and that the slave, being carefully educated, became a celebrated grammarian under his real name Alexander. This story, though not certain, is natural and probable. Some parts of the poem are imitations of Theocritus (Idyl iii., xi.).

FORMOSUM pastor Corydon ardebat Alexim,
 delicias domini, nec quid speraret habebat;
 tantum inter densas — umbrosa cacumina — fagos
 adsidue veniebat. Ibi haec incondita solus
 montibus et silvis studio jactabat inani: 5

O crudelis Alexi, nihil mea carmina curas?
 nil nostri miserere? mori me denique coges.

⁷³ *en quis.* H.

⁷⁶ *quondam felix.* R.

nunc etiam pecudes umbras et frigora captant;
 nunc viridis etiam occultant spineta lacertos,
 Thestyli et rapido fessis messoribus aestu 10
 allia serpyllumque herbas contundit olentis.
 at mecum raucis, tua dum vestigia lustrō,
 sole sub ardenti resonant arbusta cicadis.

Nonne fuit satius tristis Amaryllidis iras
 atque superba pati fastidia? nonne Menalcan, 15
 quamvis ille niger, quamvis tu candidus esses?
 O formose puer, nimium ne crede colori!
 alba ligustra cadunt, vaccinia nigra leguntur.

Despectus tibi sum, nec qui sim quaeris, Alexi,
 quam dives pecoris, nivei quam lactis abundans. 20
 mille meae Siculis errant in montibus agnae;
 lac mihi non aestate novum, non frigore defit;
 canto quae solitus, si quando armenta vocabat,
 Amphion Dircaeus in Actaeo Aracinto.

Nec sum adeo informis: nuper me in litore vidi, 25
 cum placidum ventis staret mare; non ego Daphnim
 iudice te metuam, si numquam fallit imago.
 O tantum libeat mecum tibi sordida rura
 atque humilis habitare casas, et figere cervos,
 haedorumque gregem viridi compellere hibisco! 30
 [mecum una in silvis imitabere Pana canendo.
 Pan primus calamos cera conjungere plaris
 instituit; Pan curat ovis oviumque magistros.]

Nec te poeniteat calamo trivisse labellum:
 haec eadem ut sciret, quid non faciebat Amyntas? 35
 est mihi disparibus septem compacta cicutis
 fistula, Damoetas dono mihi quam dedit olim,
 et dixit moriens: 'Te nunc habet ista secundum.'
 dixit Damoetas; invidit stultus Amyntas.

Praeterea duo, nec tuta mihi valle reperti, 40

¹¹ *serpyllum*. R.

³⁹ omitted. R.

capreoli, sparsis etiam nunc pellibus albo,
bina die siccant ovis ubera ; quos tibi servo :
jam pridem a me illos abducere Thestylis orat ;
et faciet, quoniam sordent tibi munera nostra.

Huc ades, O formose puer : tibi lilia plenis 45
ecce ferunt Nymphae calathis ; tibi candida Naïs,
pallentis violas et summa papavera carpens,
narcissum et florem jungit bene olentis anethi ;
tum, casia atque aliis intexens suavis herbis,
mollia luteola pingit vaccinia calta. 50

Ipse ego cana legam tenera lanugine mala,
castaneasque nuces, mea quas Amaryllis amabat ;
addam cerea pruna : honos erit huic quoque pomo ;
et vos, O lauri, carpam, et te, proxima myrte,
sic positae quoniam suavis miscetis odores. 55

Rusticus es, Corydon : nec munera curat Alexis,
nec, si muneribus certes, concedat Iollas.
heu, heu, quid volui misero mihi ! floribus austrum
perditus et liquidis inmisi fontibus apros.

Quem fugis, ah, demens ? habitarunt di quoque silvas,
Dardaniusque Paris. Pallas, quas condidit arces, 61
ipsa colat ; nobis placeant ante omnia silvae.
torva leaena lupum sequitur ; lupus ipse capellam ;
florentem cytisum sequitur lasciva capella ;
te Corydon, o Alexi : trahit sua quemque voluptas. 65

Aspice, aratra jugo referunt suspensa juvenci,
et sol crescentis decedens duplicat umbras :
me tamen urit amor ; quis enim modus adsit amori ?
ah, Corydon, Corydon, quae te dementia cepit !
semiputata tibi frondosa vitis in ulmo est ; 70
quin tu aliquid saltem potius, quorum indiget usus,
viminibus mollique paras detexere junco ?
invenies alium, si te hic fastidit, Alexim.

ECLOGUE III.

THIS eclogue represents (after Theocritus, Idyl iv. and v.) the rivalry in song of two shepherds, Menalcas and Damoetas. After some dispute — and a dash of blackguard — the decision is left to Palæmon as umpire, and the two rival swains vie in alternate couplets. This form of verse is called *Amœbæan* (*ἀμωβᾱῖος*, *responsive*). The couplets are wholly disconnected, some of them mere squibs flung out, it is supposed, by the poet at his rivals. Though the *Amœbæan* verse is Greek, and the poem itself copied from Theocritus, yet the alternate abuse is thoroughly Italian. The Romans were very fond of coarse invective and repartee, and these form the staple of the *Satura* (one of the earliest forms of Latin drama), the Fescennine and Atellane farces, and the Mimes. (Cf. Teuffel, *Geschichte der Römischen Litteratur*, § 3, et seq.).

DIC mihi, Damoeta, cujum pecus? an Meliboei?

D. Non, verum Aegonis; nuper mihi tradidit
Aegon.

M. Infelix o semper, ovis, pecus! ipse Neaeram
dum fovet, ac ne me sibi praeferat illa veretur,
hic alienus ovis custos bis mulget in hora, 5
et sucus pecori et lac subducitur agnis.

D. Parcius ista viris tamen obicienda memento:
novimus et qui te, transversa tuentibus hircis,
et quo — sed faciles Nymphae risere — sacello.

M. Tum, credo, cum me arbustum videre Miconis 10
atque mala vitis incidere falce novellas.

D. Aut hic ad veteres fagos cum Daphnidis arcum
fregisti et calamos: quae tu, perversæ Menalca,
et, cum vidisti puero donata, dolebas,
et, si non aliqua nocuisses, mortuus esses. 15

M. Quid domini faciant, audent cum talia fures!
non ego te vidi Damonis, pessime, caprum
excipere insidiis, multum latrante Lycisca?
et cum clamarem: ‘Quo nunc se proripit ille?’

⁸ *hircus*. R.

⁹ *set* (and always). R.

Tityre, coge pecus ; ' tu post carecta latebas. 20

D. An mihi cantando victus non redderet ille
quem mea carminibus meruisset fistula caprum?
si nescis, meus ille caper fuit ; et mihi Damon
ipse fatebatur ; sed reddere posse negabat.

M. Cantando tu illum ? aut umquam tibi fistula cera 25
juncta fuit ? non tu in triviis, indocte, solebas
stridenti miserum stipula disperdere carmen ?

D. Vis ergo inter nos quid possit uterque vicissim
experiamur ? ego hanc vitulam — ne forte recuses,
bis venit ad mulctram, binos alit ubere fetus — 30
depono : tu dic, mecum quo pignore certes.

M. De grege non ausim quicquam deponere tecum :
est mihi namque domi pater, est injusta noverca ;
bisque die numerant ambo pecus, alter et haedos.
verum, id quod multo tute ipse fatebere majus, 35
insanire libet quoniam tibi, pocula ponam
fagina, caelatum divini opus Alcimedontis ;
lenta quibus torno facili superaddita vitis
diffusos hedera vestit pallente corymbos :
in medio duo signa, Conon, et — quis fuit alter, 40
descripsit radio totum qui gentibus orbem,
tempora quae messor, quae curvus arator haberet ?
necdum illis labra admovi, sed condita servo.

D. Et nobis idem Alcimedon duo pocula fecit,
et molli circum est ansas amplexus acantho, 45
Orpheaue in medio posuit silvasque sequentis ;
necdum illis labra admovi, sed condita servo :
si ad vitulam spectas, nihil est, quod pocula laudes.

M. Nunquam hodie effugies ; veniam, quocumque
vocaris :

audiat haec tantum — vel qui venit, ecce, Palaemon : 50
efficiam posthac ne quemquam voce lacesas.

D. Quin age, si quid habes, in me mora non erit ulla,
nec quemquam fugio : tantum, vicine Palaemon,
sensibus haec imis, res est non parva, reponas.

P. Dicite, quandoquidem in molli consedimus herba : 55
et nunc omnis ager, nunc omnis parturit arbos ;
nunc frondent silvae ; nunc formosissimus annus.

Incipe, Damoeta ; tu deinde sequere, Menalca :
alternis dicetis ; amant alterna Camenae.

D. Ab Jove principium, Musae ; Jovis omnia plena : 60
ille colit terras ; illi mea carmina curae.

M. Et me Phoebus amat ; Phoebo sua semper apud me
munera sunt, lauri et suave rubens hyacinthus.

D. Malo me Galatea petit, lasciva puella,
et fugit ad salices, et se cupit ante videri. 65

M. At mihi sese offert ultro, meus ignis, Amyntas,
notior ut jam sit canibus non Delia nostris.

D. Parta meae Veneri sunt munera : namque notavi
ipse locum, aëriae quo congressere palumbes.

M. Quod potui, puero silvestri ex arbore lecta 70
aurea mala decem misi ; cras altera mittam.

D. O quotiens et quae nobis Galatea locuta est !
partem aliquam, venti, divom referatis ad auris !

M. Quid prodest, quod me ipse animo non spernis,
Amynta,

si, dum tu sectaris apros, ego retia servo? 75

D. Phyllida mitte mihi : meus est natalis, Iolla ;
cum faciam vitula pro frugibus, ipse venito.

M. Phyllida amo ante alias ; nam me discedere flevit,
et longum *Formose, vale, vale*, inquit, *Iolla*.

D. Triste lupus stabulis, maturis frugibus imbres, 80
arboribus venti, nobis Amaryllidis irae.

M. Dulce satis humor, depulsis arbutus haedis,
lenta salix feto pecori, mihi solus Amyntas.

D. Pollio amat nostram, quamvis est rustica, Musam :
Pierides, vitulam lectori pascite vestro. 85

M. Pollio et ipse facit nova carmina : pascite taurum,
jam cornu petat et pedibus qui spargat arenam.

D. Qui te, Pollio, amat, veniat quo te quoque gaudet :
mella fluant illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina, Maevi, 90
atque idem jungat vulpes et mulgeat hircos.

D. Qui legitis flores et humi nascentia fraga,
frigidus, O pueri, fugite hinc, latet anguis in herba.

M. Parcite, oves, nimium procedere ; non bene ripae
creditur ; ipse aries etiam nunc vellera siccatur. 95

D. Tityre, pascentes a flumine reice capellas :
ipse ubi tempus erit, omnis in fonte lavabo.

M. Cogite oves, pueri ; si lac praeceperit aestus,
ut nuper, frustra pressabimus ubera palmis. [ervo !

D. Heu, heu, quam pingui, macer est mihi taurus in
idem amor exitium pecori pecorisque magistro. 101

M. His certe neque amor causa est ; vix ossibus
haerent :

nescio quis teneros oculus mihi fascinat agnos.

D. Dic, quibus in terris — et eris mihi magnus Apollo —
tris pateat caeli spatium non amplius ulnas. 105

M. Dic, quibus in terris inscripti nomina regum
nascantur flores, et Phyllida solus habeto.

P. Non nostrum inter vos tantas componere lites.
et vitula tu dignus, et hic, et quisquis amores
aut metuet dulces, aut experietur amaros. 110
claudite jam rivos, pueri : sat prata biberunt.

⁸⁴ *Polio*. R. ⁹¹ *volpes*. R. ⁹⁸ *ovis*. H. ¹⁰² *caussa*. H.
¹¹⁰ *hau temnit*. R. ¹¹⁰ *haut*. R.

ECLOGUE IV.

WHEN peace followed the reconciliation of Antony and Octavianus at Brundisium (B.C. 40), the eager hope of Italy looked for a golden era of prosperity and quiet. Pollio, Virgil's earliest patron, had been instrumental in bringing the peace about, and had just entered on his consulship, when a son was born to him. Seizing the occasion of the expected birth of this infant, in these verses, in which also certain vague prophecies are commemorated, Virgil celebrates the new hope of Italy. In the predictions of Italian priests, a new "secular month," that of Apollo, of indefinite duration, was made to begin at the death of Julius Cæsar; and this, in popular fancy, would inaugurate a new Age of Gold.

SICELIDES Musae, paulo majora canamus!
 non omnis arbusta juvant humilesque myricae;
 si canimus silvas, silvae sint consule dignae.

Ultima Cumaei venit jam carminis aetas;
 magnus ab integro saeculorum nascitur ordo: 5
 jam redit et Virgo, redeunt Saturnia regna;
 jam nova progenies caelo demittitur alto.
 tu modo nascenti puero, quo ferrea primum
 desinet ac toto surget gens aurea mundo,
 casta fave Lucina: tuus jam regnat Apollo. 10

Teque adeo decus hoc aevi, te consule, inibit,
 Pollio, et incipient magni procedere menses.
 te duce, si qua manent sceleris vestigia nostri,
 irrita perpetua solvent formidine terras.
 ille deum vitam accipiet, divisque videbit 15
 permixtos heroas, et ipse videbitur illis,
 pacatumque reget patriis virtutibus orbem.

At tibi prima, puer, nullo munuscula cultu
 errantis hederas passim cum baccare tellus
 mixtaque ridenti colocasia fundet acantho. 20
 ipsae lacte domum referent distenta capellae
 ubera, nec magnos metuent armenta leones;

ipsa tibi blandos fundent cunabula flores,
occidet et serpens, et fallax herba veneni
occidet; Assyrium volgo nascetur amomum. 25

At simul heroum laudes et facta parentis
jam legere et quae sit poteris cognoscere virtus,
molli paulatim flavescent campus arista,
incultisque rubens pendebit sentibus uva,
et durae quercus sudabunt roscida mella. 30
pauca tamen suberunt priscae vestigia fraudis,
quae temptare Thetim ratibus, quae cingere muris
oppida, quae jubeant telluri infindere sulcos :
alter erit tum Tiphys, et altera quae vehat Argo
delectos heroas; erunt etiam altera bella, 35
atque iterum ad Trojam magnus mittetur Achilles.

Hinc, ubi jam firmata virum te fecerit aetas,
cedet et ipse mari vector, nec nautica pinus
mutabit merces: omnis feret omnia tellus:
non rastros patietur humus, non vinea falcem; 40
robustus quoque jam tauris juga solvet arator;
nec varios discet mentiri lana colores:
ipse sed in pratis aries jam suave rubenti
murice, jam croceo mutabit vellera luto;
sponte sua sandyx pascentis vestiet agnos. 45

Talia saecula suis dixerunt *currite* fusis
concordes stabili fatorum numine Parcae.

Adgredere, O magnos—aderit jam tempus—honores,
cara deum suboles, magnum Jovis incrementum!
aspice convexo nutantem pondere mundum, 50
terrasque tractusque maris caelumque profundum!
aspice, venturo laetantur ut omnia saeclo!

O mihi tam longae maneas pars ultima vitae,
spiritus et, quantum sat erit tua dicere facta!
non me carminibus vincet nec Thracius Orpheus, 55
nec Linus, huic mater quamvis atque huic pater adsit,

Orphei Calliopea, Lino formosus Apollo,
Pan etiam, Arcadia mecum si iudice certet,
Pan etiam Arcadia dicat se iudice victum.

Incipe, parve puer, risu cognoscere matrem ! 60
matri longa decem tulerunt fastidia menses :
incipere, parve puer ! cui non risere parentes,
nec deus hunc mensa, dea nec dignata cubili est.

ECLOGUE V.

IN form, this is an expansion of the first Idyl of Theocritus, which sings the death of the shepherd Daphnis. In meaning, however, it has been held (though perhaps on too slight grounds) to be allegorical, celebrating the apotheosis of Julius Cæsar, which was the occasion of a solemn act passed B.C. 42. In the former part of the poem, the shepherd Mopsus bewails the death of Daphnis ; in the latter, Menalcas (representing Virgil) recounts his welcome among the gods, and the rites paid to him as a divinity.

MENALCAS. MOPSUS.

CUR non, Mopse, boni quoniam convenimus ambo,
tu calamos inflare levis, ego dicere versus,
hic corylis mixtas inter consedimus ulmos ?

Mo. Tu major ; tibi me est æquum parere, Menalca,
sive sub incertas zephyris motantibus umbras, 5
sive antro potius succedimus : aspice, ut antrum
silvestris raris sparsit labrusca racemis.

Me. Montibus in nostris solus tibi certat Amyntas.

Mo. Quid si idem certet Phoebum superare canendo ?

Me. Incipe, Mopse, prior, si quos aut Phyllidis ignes,
aut Alconis habes laudes, aut jurgia Codri : 11
incipere ; pascentis servabit Tityrus haedos.

Mo. Immo haec, in viridi nuper quae cortice fagi
carmina descripsi et modulans alterna notavi,
experiar : tu deinde iubeto ut certet Amyntas. 15

⁷¹ *Caliopea, formosus.* R. ⁶² *cubileist.* R. ³ *considimus.* H.
⁵ *sephyris.* R. *mutantibus.* H.

Me. Lenta salix quantum pallenti cedit olivae,
 puniceis humilis quantum salionca rosetis,
 iudicio nostro tantum tibi cedit Amyntas.
 sed tu desine plura, puer; successimus antro.

Mo. Exstinctum nymphae crudeli funere Daphnim 20
 flebant; vos coryli testes et flumina nymphis;
 cum, complexa sui corpus miserabile nati,
 atque deos atque astra vocat crudelia mater.

Non ulli pastos illis egere diebus
 frigida, Daphni, boves ad flumina; nulla neque amnem
 libavit quadrupes, nec graminis attigit herbam.
 Daphni, tuum Poenos etiam ingemuisse leones
 interitum montesque feri silvaeque loquuntur.
 Daphnis et Armenias curru subjungere tigres
 instituit; Daphnis thiasos inducere Bacchi, 30
 et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvae,
 ut gregibus tauri, segetes ut pinguibus arvis,
 tu decus omne tuis! postquam te fata tulerunt,
 ipsa Pales agros atque ipse reliquit Apollo; 35
 grandia saepe quibus mandavimus hordea sulcis,
 infelix lolium et steriles nascuntur avenae.
 pro molli viola, pro purpureo narcisso,
 carduus et spinis surgit paliurus acutis.

Spargite humum foliis, inducite fontibus umbras, 40
 pastores! mandat fieri sibi talia Daphnis;
 et tumulum facite, et tumulto superaddite carmen:
 DAPHNIS EGO IN SILVIS HINC VSQUE AD SIDERA NOTVS
 FORMONSI PECORIS CVSTOS FORMONSIOR IPSE.

Me. Tale tuum carmen nobis, divine poëta, 45
 quale sopor fessis in gramine, quale per aestum
 dulcis aquae saliente sitim restinguere rivo:

²⁸ locuntur. R.

³⁸ purpurea. R.

³⁹ carduos. R.

⁴² super addite R.

⁴³ formosi. H.

⁴⁵ nobis carmen. R.

nec calamis solum aequiparas, sed voce magistrum.
 [fortunate puer, tu nunc eris alter ab illo.]
 nos tamen haec quocumque modo tibi nostra vicissim 50
 dicemus, Daphnimque tuum tollemus ad astra;
 Daphnin ad astra feremus: amavit nos quoque Daphnis.

Mo. An quicquam nobis tali sit munere majus?
 et puer ipse fuit cantari dignus, et ista
 jam pridem Stimichon laudavit carmina nobis. 55

Me. Candidus insuetum miratur limen Olympi,
 sub pedibusque videt nubes et sidera Daphnis:
 ergo alacris silvas et cetera rura voluptas
 Panaque pastoresque tenet, dryadasque puellas;
 nec lupus insidias pecori, nec retia cervis 60
 ulla dolum meditantur: amat bonus otia Daphnis.
 ipsi laetitia voces ad sidera jactant
 intonsi montes; ipsae jam carmina rupes,
 ipsa sonant arbusta: *Deus, deus ille, Menalca!*

Sis bonus O felixque tuis! en quattuor aras: 65
 ecce duas tibi, Daphni, duas altaria Phoebo.
 pocula bina novo spumantia lacte quotannis,
 craterasque duo statuam tibi pinguis olivi,
 et multo in primis hilarans convivium Baccho,—
 ante focum, si frigus erit, si messis, in umbra,— 70
 vina novum fundam calathis Ariusia nectar.
 cantabunt mihi Damoetas et Lyctius Aegon;
 saltantis satyros imitabitur Alpheisiboeus.

Haec tibi semper erunt, et cum sollemnia vota
 reddemus Nymphis, et cum lustrabimus agros. 75
 dum juga montis aper, fluvios dum piscis amabit,
 dumque thymo pascentur apes, dum rore cicadae,
 semper honos nomenque tuum laudesque manebunt;
 ut Baccho Cererique, tibi sic vota quotannis
 agricolae facient: damnabis tu quoque votis. 80

⁶⁶ *Daphnim.* R. ⁶⁷ ⁷⁹ *quodannis.* R. ⁷¹ *novom.* R. ⁷³ *saturis.* R.

Mo. Quae tibi, quae tali reddam pro carmine dona?
nam neque me tantum venientis sibilus austri,
nec percussa juvant fluctu tam litora, nec quae
saxosas inter decurrunt flumina valles.

Me. Hac te nos fragili donabimus ante cicuta : 85
haec nos, *Formonsum Corydon ardebat Alexim*,
haec eadem docuit, *Cujum pecus? an Meliboei?*

Mo. At tu sume pedum, quod, me cum saepe rogaret,
non tulit Antigenes — et erat tum dignus amari —
formosum paribus nodis atque aere, Menalca. 90

ECLOGUE VI.

IN B.C. 40, a new distribution of lands took place in North Italy, and Alfenus Varus, with the poet Cornelius Gallus, was appointed to the service (compare introduction to Ecl. ix.). At his request that the poet would sing some epic strain, Virgil sent him the following verses. He would fain, he says, have sung the heroic deeds of Varus; but Apollo checks his flight, and he introduces Silenus instead, who recounts a cycle of the old Greek myths, beginning with the Epicurean doctrine of the origin of things, — a favorite speculation with many at this period, Varus among the rest.

PRIMA Syracosio dignata est ludere versu,
nostra nec erubuit silvas habitare Thalia.
cum canerem reges et proelia, Cynthius aurem
vellit, et admonuit: ‘Pastorem, Tityre, pinguis
pascere oportet ovis, deductum dicere carmen.’ 5

Nunc ego—namque super tibi erunt, qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella —
agrestem tenui meditabor arundine Musam.
non injussa cano: si quis tamen haec quoque, si quis
captus amore leget, te nostrae, Vare, myricae, 10
te nemus omne canet; nec Phoebo gratior ulla est,

⁸⁶ *formosum.* H.

⁸⁸ *tunc.* R.

⁹⁰ *formonsum.* R.

⁸ *harundine.* R.

¹¹ *ullast.* R.

quam sibi quae Vari praescripsit pagina nomen.

Pergite, Pierides ! Chromis et Mnasyllus in antro
Silenum pueri somno videre jacentem,
inflatum hesterno venas, ut semper, Iaccho : 15
serta procul tantum capiti delapsa jacebant,
et gravis attrita pendebat cantharus ansa.

Adgressi — nam saepe senex spe carminis ambo
luserat — iniciunt ipsis ex vincula sertis :
addit se sociam, timidisque supervenit Aegle, — 20
Aegle, Naiadum pulcherrima, — jamque videnti
sanguineis frontem moris et tempora pingit.
ille dolum ridens, ‘ Quo vincula nectitis ? ’ inquit ;
‘ solvite me, pueri ; satis est potuisse videri :
carmina, quae voltis, cognoscite ; carmina vobis, 25
huic aliud mercedis erit : ’ simul incipit ipse.
tum vero in numerum Faunosque ferasque videres
ludere, tum rigidas motare cacumina quercus ;
nec tantum Phoebus gaudet Parnasia rupes,
nec tantum Rhodope miratur et Ismarus Orphea. 30

Namque canebat, uti magnum per inane coacta
semina terrarumque animaeque marisque fuissent,
et liquidi simul ignis ; ut his exordia primis
omnia et ipse tener mundi concreverit orbis ;
tum durare solum et discludere Nerea ponto 35
coeperit, et rerum paulatim sumere formas ;
jamque novum terrae stupeant lucescere solem,
altius atque cadant submotis nubibus imbres ;
incipiant silvae cum primum surgere, cumque
rara per ignaros errent animalia montis. 40

Hinc lapides Pyrrhae jactos, Saturnia regna,
Caucasiasque refert volucres, furtumque Promethei :
his adjungit, Hylan nautae quo fonte relictum
clamassent, ut litus *Hyla, Hyla !* omne sonaret.

Et fortunatam, si numquam armenta fuissent, 45
 Pasiphaën nivei solatur amore juvenci.
 ah ! virgo infelix, quae te dementia cepit !
 Proetides inplerunt falsis mugitibus agros :
 at non tam turpis pecudum tamen ulla secuta est
 concubitus, quamvis collo timuisset aratrum, 50
 et saepe in levi quaesisset cornua fronte.
 ah ! virgo infelix, tu nunc in montibus erras :
 ille, latus niveum molli fultus hyacintho,
 ilice sub nigra pallentis ruminat herbas,
 aut aliquam in magno sequitur grege.

Claudite, nymphae, 55

Dictaeae nymphae, nemorum jam claudite saltus,
 si qua forte ferant oculis sese obvia nostris
 errabunda bovis vestigia ; forsitan illum,
 aut herba captum viridi, aut armenta secutum,
 perducant aliquae stabula ad Gortynia vaccae. 60

Tum canit Hesperidum miratam mala puellam ;
 tum Phaëthontiadæ musco circumdat amaro
 corticis, atque solo proceras erigit alnos.

Tum canit, errantem Permessi ad flumina Gallum
 Aonas in montis ut duxerit una sororum, 65
 utque viro Phoebi chorus adsurrexerit omnis ;
 ut Linus haec illi, divino carmine pastor,
 floribus atque apio crinis ornatus amaro,
 dixerit : ‘ Hos tibi dant calamos, en accipe, Musae,
 Ascraeo quos ante seni, quibus ille solebat 70
 cantando rigidas deducere montibus ornos :
 his tibi Grynei nemoris dicatur origo,
 ne quis sit lucus, quo se plus jactet Apollo.’

Quid loquar, aut Scyllam Nisi, quam fama secuta est
 candida succinctam latrantibus inguina monstris 75
 Dulichias vexasse rates, et gurgite in alto

ah ! timidos nautas canibus lacerasse marinis?
aut ut mutatos Terei narraverit artus ;
quas illi Philomela dapes, quae dona pararit,
quo cursu deserta petiverit, et quibus ante 80
infelix sua tecta supervolitaverit alis?

Omnia, quae, Phoebæ quondam meditante, beatus
audiit Eurotas, jussitque ediscere laurus,
ille canit : pulsae referunt ad sidera valles ;
cogere donec ovis stabulis numerumque referri 85
jussit, et invito processit Vesper Olympo.

ECLOGUE VII.

THIS is strictly a bucolic poem, imitated from the sixth Idyl of Theocritus. The herdsman Melibæus relates a contest in verse between the shepherds Corydon and Thyrsis, Daphnis being umpire. The scene is apparently laid in the pastoral region of North Italy. The date assigned to it is B.C. 38.

MELIBÆUS. CORYDON. THYRSIS.

FORTE sub arguta consederat ilice Daphnis,
compulerantque greges Corydon et Thyrsis in
unum, —

Thyrsis ovis, Corydon distentas lacte capellas ;
ambo florentes aetatibus, Arcades ambo,
et cantare pares, et respondere parati. 5

Huc mihi, dum teneras defendo a frigore myrtos,
vir gregis ipse caper deërraverat ; atque ego Daphnim
aspicio : ille ubi me contra videt : ‘ Ocius ’ inquit
‘ huc ades, O Meliboe ! caper tibi salvus et haedi ;
et, si quid cessare potes, requiesce sub umbra. 10
huc ipsi potum venient per prata juvenci ;
hic viridis tenera praetexit arundine ripas
Mincius, eque sacra resonant examina quercu.’

¹ *Daphnin. H.*

¹² *harundine. R.*

Quid facerem? neque ego Alcippen, nec Phyllida
habebam,

depulsos a lacte domi quae clauderet agnos; 15
et certamen erat, Corydon cum Thyrside, magnum.

posthabui tamen illorum mea seria ludo:
alternis igitur contendere versibus ambo
coepere; alternos Musae meminisse volebant.
hos Corydon, illos referebat in ordine Thyrsis. 20
C. Nymphae, noster amor, Libethrides, aut mihi
carmen,

quale meo Codro, concedite: proxima Phoebi
versibus ille facit; aut, si non possumus omnes,
hic arguta sacra pendebit fistula pinu.

T. Pastores, hederæ crescentem ornate poetam, 25
Arcades, invidia rumpantur ut ilia Codro;
aut si ultra placitum laudarit, baccare frontem
cingite, ne vati noceat mala lingua futuro.

C. Saetosi caput hoc apri tibi, Delia, parvus
et ramosa Micon vivacis cornua cervi. 30
si proprium hoc fuerit, levi de marmore tota
puniceo stabis suras evincta coturno.

T. Sinum lactis et haec te liba, Priape, quotannis
exspectare sat est: custos es pauperis horti.
nunc te marmoreum pro tempore fecimus; at tu, 35
si fetura gregem suppleverit, aureus esto.

C. Nerine Galatea, thymo mihi dulcior Hyblae,
candidior cycnis, hederæ formosior alba,
cum primum pasti repetent praesepia tauri,
si qua tui Corydonis habet te cura, venito. 40

T. Immo ego Sardoniis videar tibi amarior herbis,
horridior rusco, projecta vilior alga,
si mihi non haec lux toto jam longior anno est.
ite domum pasti, si quis pudor, ite juveni.

²⁸ parvos. R. ³² coturno. H. ³⁸ edera formosior. R. ⁴¹ Sardois. H.

C. Muscosi fontes, et somno mollior herba,
et quae vos rara viridis tegit arbutus umbra,
solstitium pecori defendite; jam venit aestas
torrida, jam laeto turgent in palmite gemmae. 45

T. Hic focus et taedae pingues, hic plurimus ignis
semper, et adsidua postes fuligine nigri; 50
hic tantum Boreae curamus frigora, quantum
aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneae hirsutae;
strata jacent passim sua quaque sub arbore poma;
omnia nunc rident: at si formosus Alexis 55
montibus his abeat, videas et flumina sicca.

T. Aret ager; vitio moriens sitit aëris herba;
Liber pampineas invidit collibus umbras:
Phyllidis adventu nostrae nemus omne virebit,
Juppiter et laeto descendet plurimus imbri. 60

C. Populus Alcidae gratissima, vitis Iaccho,
formosae myrtus Veneri, sua laurea Phoebos;
Phyllis amat corylos: illas dum Phyllis amabit,
nec myrtus vincet corylos, nec laurea Phoebi.

T. Fraxinus in silvis pulcherrima, pinus in hortis, 65
populus in fluviis, abies in montibus altis:
saepius at si me, Lycida formose, revisas,
fraxinus in silvis cedat tibi, pinus in hortis.

M. Haec memini, et victum frustra contendere

Thyrsim:

ex illo Corydon Corydon est tempore nobis. 70

⁶³ *corulos. R.*

⁶⁵ *pulcherrima. H.*

ECLOGUE VIII.

THIS poem — imitated from Theocritus — consists of two parts, sung in rivalry by the shepherds Damon and Alpheſibœus, whom the poet represents himself to have overheard. The first part tells the sorrows of a shepherd at the loss of his love (Idyl iii.). The last tells the magic arts employed by a maiden skilled in sorcery to win back the love of the inconstant Daphnis (Idyl ii.): hence the title sometimes given to it of *Pharmaceutria*, “The Sorceress.” It is supposed to have been written in B.C. 39, and is inscribed to Pollio, whose military exploits are alluded to in v. 6–13.

DAMON. ALPHEŒIBŒUS.

PASTORUM Musam Damonis et Alpheſibœi —
 immemor herbarum quos est mirata juvenca
 certantis, quorum stupefactae carmine lynces,
 et mutata suos requierunt flumina cursus —
 Damonis Musam dicemus et Alpheſibœi. 5

Tu mihi seu magni superas jam saxa Timavi,
 sive oram Illyrici legis aequoris, en erit umquam
 ille dies, mihi cum liceat tua dicere facta?
 en erit, ut liceat totum mihi ferre per orbem
 sola Sophocleo tua carmina digna coturno? 10
 a te principium, tibi desinam: accipe jussis
 carmina coepta tuis, atque hanc sine tempora circum
 inter victrices hederam tibi serpere laurus.

Frigida vix caelo noctis decesserat umbra,
 cum ros in tenera pecori gratissimus herba, 15
 incumbens tereti Damon sic coepit olivae. [alum,
Damon. Nascere, praeque diem veniens age, Lucifer,
 conjugis indigno Nisae deceptus amore
 dum queror, et divos, quamquam nil testibus illis
 profeci, extrema moriens tamen adloquor hora. 20

¹⁴ *coelo*. H. ¹¹ *desinet*. H. ²⁰ *adloquar*. R.

Incipe Maenaios mecum, mea tibia, versus.
Maenalus argutumque nemus pinosque loquentis
semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertis.

Incipe Maenaios mecum, mea tibia, versus. 25
Mopso Nisa datur: quid non speremus amantes?
jungentur jam grypes equis, aevoque sequenti
cum canibus timidi venient ad pocula dammae.
Mopse, novas incide faces: tibi ducitur uxor;
sparge, marite, nuces: tibi deserit Hesperus Oetam. 30

Incipe Maenaios mecum, mea tibia, versus.
O digno conjuncta viro, dum despicias omnes,
dumque tibi est odio mea fistula, dumque capellae,
hirsutumque supercilium promissaque barba,
nec curare deum credis mortalia quemquam! 35

Incipe Maenaios mecum, mea tibia, versus.
saepibus in nostris parvam te roscida mala —
dux ego vester eram — vidi cum matre legentem.
alter ab undecimo tum me jam acceperat annus;
jam fragilis poteram ab terra contingere ramos. 40
ut vidi, ut perii! ut me malus abstulit error!

Incipe Maenaios mecum, mea tibia, versus.
nunc scio, quid sit Amor: duris in cotibus illum
aut Tmaros, aut Rhodope, aut extremi Garamantes,
nec generis nostri puerum nec sanguinis edunt. 45

Incipe Maenaios mecum, mea tibia, versus.
saevus Amor docuit natorum sanguine matrem
commaculare manus; crudelis tu quoque, mater:
crudelis mater magis, an puer improbus ille?
improbus ille puer; crudelis tu quoque, mater. 50

Incipe Maenaios mecum, mea tibia, versus.
nunc et ovis ultro fugiat lupo; aurea durae

²⁷ *gryphes*. H.
⁴⁹ *at*. R.

²⁸ *incipe*, etc. R.

⁴⁸ *commacolare*. R.
⁵⁰ *omitted*. R.

mala ferant quercus ; narcisso floreat alnus ;
 pingua corticibus sudent electra myricae ;
 certent et cynis ululae ; sit Tityrus Orpheus — 55
 Orpheus in silvis, inter delphinas Arion.

Incipe Maenaios mecum, mea tibia, versus.
 omnia vel medium fiant mare : vivite, silvae !
 praeceps aërii specula de montis in undas
 deferar ; extremum hoc munus morientis habeto. 60
 desine Maenaios, jam desine, tibia, versus.

Haec Damon : vos, quae responderit Alpheisiboeus,
 dicite, Pierides ; non omnia possumus omnes.
Alph. Effer aquam, et molli cinge haec altaria vitta,
 verbenasque adole pinguis et mascula tura, 65
 conjugis ut magicis sanos avertere sacris
 experiar sensus : nihil hic nisi carmina desunt.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Carmina vel caelo possunt deducere Lunam ;
 carminibus Circe socios mutavit Ulixi ; 70
 frigidus in pratis cantando rumpitur anguis.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Terna tibi haec primum triplici diversa colore
 licia circumdo, terque haec altaria circum
 effigiem duco : numero deus impare gaudet. 75
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Necte tribus nodis ternos, Amarylli, colores ;
 necte, Amarylli, modo ; et *Veneris* dic *vincula necto*.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Limus ut hic durescit et haec ut cera liquescit 80
 uno eodemque igni, sic nostro Daphnis amore.
 sparge molam, et fragilis incende bitumine laurus.
 Daphnis me malus urit, ego hanc in Daphnide laurum.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Talis amor Daphnim, qualis cum fessa juvencum 85

per nemora atque altos quaerendo bucula lucos
 propter aquae rivum viridi procumbit in ulva,
 perditâ, nec serae meminit decedere nocti —
 talis amor teneat, nec sit mihi cura mederi. 89
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Has olim exuvias mihi perfidus ille reliquit,
 pignora cara sui, quae nunc ego limine in ipso,
 terra, tibi mando; debent haec pignora Daphnim.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Has herbas atque haec Ponto mihi lecta venena 95
 ipse dedit Moeris; nascuntur plurima Ponto.
 his ego saepe lupum fieri et se condere silvis
 Moerim, saepe animas imis excire sepulcris,
 atque satas alio vidi traducere messis.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Fer cineres, Amarylli, foras, rivoque fluenti
 transque caput jace, nec respexeris: his ego Daphnim
 adgrediâr; nihil ille deos, nil carmina curat.
 ducite ab urbe domum, mea carmina, ducite Daphnim.

Aspice! corripuit tremulis altaria flammis 105
 sponte sua, dum ferre moror, cinis ipse: bonum sit!
 nescio quid certe est, et Hylas in limine latrat.
 credimus, an, qui amant, ipsi sibi somnia fingunt?
 parcite, ab urbe venit, jam carmina, parcite, Daphnis.

ECLOGUE IX.

IN the second distribution of Italian lands (B.C. 40), Virgil's farm had been assigned to a centurion Arrius; and in resisting his claims — relying on the promise of Augustus — Virgil appears to have been treated brutally by the rude soldier, and fled to Rome in

⁸⁸ *bocula*. R. ⁹⁶ *plurima*. R. ⁹⁸ *Moerin*. H. ¹⁰⁷ *Hylax*. A.

danger of his life. Mœris, who here represents the poet's *villicus*, or steward, tells the story of this cruelty, in a dialogue with a neighboring shepherd, Lycidas. Menalcas, who is here referred to as an adept in song, is Virgil himself. The quotations of verse interspersed are mostly free translations of passages in Theocritus.

LYCIDAS. MÆRIS.

QUO te, Moeri, pedes? an, quo via ducit, in urbem?

M. O Lycida, vivi pervenimus, advena nostri
(quod numquam veriti sumus) ut possessor agelli
diceret: 'Haec mea sunt; veteres migrate coloni!
nunc victi, tristes, quoniam Fors omnia versat, 5
hos illi—quod nec vertat bene—mittimus haedos.

L. Certe equidem audieram, qua se subducere colles
incipiunt, mollique jugum demittere clivo,
usque ad aquam et veteres (jam fracta cacumina) fagos
omnia carminibus vestrum servasse Menalcan. 10

M. Audieras, et fama fuit; sed carmina tantum
nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt aquila veniente columbas.
quod nisi me quacumque novas incidere lites
ante sinistra cava monuisset ab ilice cornix, 15

nec tuus his Moeris, nec viveret ipse Menalcas. [nobis

L. Heu, cadit in quemquam tantum scelus? heu, tua
paene simul tecum solatia rapta, Menalca?
quis caneret nymphas? quis humum florentibus herbis
spargeret, aut viridi fontes induceret umbra? 20
vel quae sublegi tacitus tibi carmina nuper,
cum te ad delicias ferres, Amaryllida, nostras?

*Tityre, dum redeo — brevis est via — pasce capellas,
et potum pastas age, Tityre, et inter agendum
occursare capro, cornu ferit ille, caveto. 25*

M. Immo haec, quae Varo necdum perfecta canebat:
Vare, tuum nomen, superet modo Mantua nobis —

*Mantua, vae ! miserae nimium vicina Cremonae —
cantantes sublime ferent ad sidera cycni.*

L. Sic tua Cyrneas fugiant examina taxos ; 30

sic cytiso pastae distendant ubera vaccae !

incipi, si quid habes : et me fecere poëtam

Pierides ; sunt et mihi carmina ; me quoque dicunt

vatem pastores ; sed non ego credulus illis.

nam neque adhuc Vario videor, nec dicere Cinna 35

digna, sed argutos inter strepere anser olores.

M. Id quidem ago et tacitus, Lycida, mecum ipse
voluto,

si valeam meminisse ; neque est ignobile carmen :

Huc ades, O Galatea ; quis est nam ludus in undis ?

hic ver purpureum ; varios hic flumina circum 40

fundit humus flores ; hic candida populus antro

imminet, et lentae texunt umbracula vites.

huc ades : insani feriant sine litora fluctus.

L. Quid, quae te pura solum sub nocte canentem
audieram ? numeros memini, si verba tenerem. 45

M. *Daphni, quid antiquos signorum suspicis ortus ?*

ecce Dionaei processit Caesaris astrum —

astrum, quo segetes gauderent frugibus, et quo

duceret apricis in collibus uva colorem.

inserere, Daphni, puros : carpent tua poma nepotes. 50

Omnia fert aetas, animum quoque : saepe ego longos
cantando puerum memini me condere soles :

nunc oblita mihi tot carmina ; vox quoque Moerim

jam fugit ipsa ; lupi Moerim videre priores.

sed tamen ista satis referet tibi saepe Menalcas. 55

L. Causando nostros in longum ducis amores :

et nunc omne tibi stratum silet aequor, et omnes,

aspice, ventosi ceciderunt murmuris aurae.

hinc adeo media est nobis via ; namque sepulcrum

incipit adparere Bianoris : hic ubi densas 60
 agricolae stringunt frondes, hic, Moeri, canamus ;
 hic haedos depone : tamen veniemus in urbem.
 aut si, nox pluviam ne colligat ante, veremur,
 cantantes licet usque (minus via laedit) eamus ;
 cantantes ut eamus, ego hoc te fasce levabo. 65
M. Desine plura, puer, et quod nunc instat agamus :
 carmina tum melius, cum venerit ipse, canemus.

ECLOGUE X.

THE elegiac poet Cornelius Gallus, a friend of Virgil, had been despatched (apparently) to defend the Italian waters from the free-booting squadron of Sextus Pompey. In his absence, his mistress — here spoken of under the name Lycoris — had been unfaithful to him, and had followed a soldier of Agrippa's army into Gaul (B.C. 37) ; and he requested of Virgil a pastoral poem, which might have the good luck to win him back his love. The poem is a free imitation of the first idyl of Theocritus.

EXTREMUM hunc, Arethusa, mihi concede la-
 borem :
 pauca meo Gallo, sed quae legat ipsa Lycoris,
 carmina sunt dicenda : neget quis carmina Gallo?
 sic tibi, cum fluctus subterlabere Sicanos,
 Doris amara suam non intermisceat undam. 5
 incipe ; sollicitos Galli dicamus amores,
 dum tenera attendent simae virgulta capellae.
 non canimus surdis ; respondent omnia silvae.

Quae nemora, aut qui vos saltus habuere, puellae
 Naïdes, indigno cum Gallus amore peribat? 10
 nam neque Parnasi vobis juga, nam neque Pindi
 ulla moram fecere, neque Aoniae Aganippe.
 illum etiam lauri, etiam flevire myricae ;

¹⁰ *periret.* R.¹² *Aonie.* H.

pinifer illum etiam sola sub rupe jacentem
 Maenalus, et gelidi fleverunt saxa Lycae. 15
 stant et oves circum; — nostri nec poenitet illas,
 nec te poeniteat pecoris, divine poëta; —
 et formosus ovis ad flumina pavit Adonis;
 venit et upilio; tardi venere subulci;
 uvidus hiberna venit de glande Menalcas. 20

Omnes *Unde amor iste rogant tibi?* Venit Apollo:
 ‘Galle, quid insanis?’ inquit; ‘tua cura Lycoris
 perque nives alium perque horrida castra secuta est.’
 venit et agresti capitis Silvanus honore,
 florentis ferulas et grandia lilia quassans. 25
 Pan deus Arcadiae venit, quem vidimus ipsi
 sanguineis ebuli bacis minioque rubentem.
 ‘Ecquis erit modus?’ inquit; ‘Amor non talia curat;
 nec lacrimis crudelis Amor, nec gramina rivis,
 nec cytiso saturantur apes, nec fronde capellae.’ 30

Tristis at ille: ‘Tamen cantabitis, Arcades’ inquit
 ‘montibus haec vestris: soli cantare periti
 Arcades. O mihi tum quam molliter ossa quiescant,
 vestra meos olim si fistula dicat amores!
 atque utinam ex vobis unus, vestrique fuissem 35
 aut custos gregis, aut maturae vinitor uvae!
 certe, sive mihi Phyllis, sive esset Amyntas,
 seu quicumque furor — quid tum, si fuscus Amyntas?
 et nigrae violae sunt et vaccinia nigra —
 mecum inter salices lenta sub vite jaceret; 40
 certa mihi Phyllis legeret, cantaret Amyntas.

‘Hic gelidi fontes, hic mollia prata, Lycori,
 hic nemus; hic ipso tecum consumerer aevo.
 nunc insanus amor duri me Martis in armis
 tela inter media atque adversos detinet hostes: 45
 tu procul a patria (nec sit mihi credere tantum!)
 Alpinas, ah dura! nives et frigora Rheni

me sine sola vides : ah, te ne frigora laedant !
 ah, tibi ne teneras glacies secet aspera plantas !

‘ Ibo, et, Chalcidico quae sunt mihi condita versu 50
 carmina, pastoris Siculi modulabor avena.

certum est in silvis, inter spelaea ferarum
 malle pati, tenerisque meos incidere amores
 arboribus ; crescent illae, crescetis, amores.

‘ Interea mixtis lustrabo Maenala nymphis, 55
 aut acris venabor apros : non me ulla vetabunt
 frigora Parthenios canibus circumdare saltus.

jam mihi per rupes videor lucosque sonantis
 ire ; libet Partho torquere Cydonia cornu
 spicula : — tamquam haec sit nostri medicina furoris, 60
 aut deus ille malis hominum mitescere discat !

‘ Jam neque hamadryades rursus nec carmina nobis
 ipsa placent ; ipsae rursus concedite silvae.
 non illum nostri possunt mutare labores,
 nec si frigoribus mediis Hebrumque bibamus, 65
 Sithoniasque nives hiemis subeamus aquosae,
 nec si, cum moriens alta liber aret in ulmo,
 Aethiopum versemus ovis sub sidere Cancri.
 omnia vincit Amor ; et nos cedamus Amori.’

Haec sat erit, divae, vestrum cecinisse poëtam, 70
 dum sedet et gracili fiscellam texit hibisco,

Pierides ; vos haec facietis maxima Gallo —

Gallo, cujus amor tantum mihi crescit in horas,
 quantum vere novo viridis se subicit alnus.

surgamus : solet esse gravis cantantibus umbra ; 75
 juniperi gravis umbra ; nocent et frugibus umbrae.

ite domum saturae, venit Hesperus, ite capellae !

⁸² *spelea*. R.

⁵⁶ *acres*. H.

⁶² *amadryades*. R.

⁶² ⁶³ *rusum*. R., *rursum*. H.

⁷⁴ *subjicit*. H.

THE ÆNEID
BOOKS I-VI

2*

*Ille ego, qui quondam gracili modulatus avena
Carmen, et egressus silvis vicina coëgi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis: at nunc horrentia Martis.*

THE EPIC OF ÆNEAS.

THE ÆNEID has stood, for many centuries, as a model of Epic Poetry. That is, it is a narrative poem, noble in its subject, elevated and picturesque in style, having heroic or legendary persons as its actors, while its plot is carried forward by divine or supernatural agencies, technically called its "machinery."

In a more limited and scientific sense, an Epic consists of a body of immemorial tradition, which has taken form in the mind and language of a people; and which, while the traditions were yet living and believed in, has been worked up in a single poem, or group of poems, whose antiquity and national character have made them, in some sense, sacred books. This is what the poems of Homer were to the Greeks.

The Æneid is an Epic in a very different sense, — in what, for the sake of distinction, may be called the literary sense. Though it has the foundation of traditions, and all the divine machinery of the true epic, yet the traditions are no longer living; the divine machinery is no longer a matter of belief. The traditions are dug out by antiquarian research. The machinery is manufactured to order, as it were, in a modern workshop. Many of the incidents are labored invention, while the whole is written with a definite purpose, as a work of art. These things put it in a widely different class from the Iliad and Odyssey, which serve in some sense as its models, and with which it has been oftenest compared.

The subject of the Æneid is the destruction of Troy, the seven years' wandering of Æneas, and his settlement in Italy, with the wars raised against him by the native princes; while, through the name Iulus, given to his son Ascanius, the mythic ILUS, founder of Ilium (Troy), is prophetically connected with the glories of the house of Julius, founder of Imperial Rome.

It is said that this poem was written at the request of Augustus. This is probably true. But it does not merely flatter the reigning house by connecting it with the age of gods and heroes. It has the more patriotic idea of representing the Empire — victorious and at peace — as the true culmination of the Roman State; as the con-

summation destined from the most ancient time, and declared in the councils of the gods, no less than as the coveted repose after generations of civil conflict. Starting with the Greek tradition, which it follows in the earlier books, it seeks, further, to gather up and cement into one whole the old myths and legends of Italy; and these make a sort of background, on which the outline of later history is briefly sketched. Thus it creates a brilliant artificial substitute for that nobler poetic growth, which had never been able to strike root in the dry and hard soil of the Roman mind, or to thrive amidst the incessant conflicts that divided the states of Italy.

The line of earlier tradition which Virgil adopts and continues in his story is the following:—

The siege of Troy was the most famous of the adventures which belong to the heroic age of Greece, that is, before the time of authentic history. By the Greeks themselves it was regarded as one act in a divine drama, in which the will of the gods was carried out through the long struggles between Europe and Asia. Divine agencies had planned and conducted it from the beginning. The royal family of Troy had in early time been favorites of the gods. Its princes were endowed with superhuman beauty. Deities were their frequent visitants and familiar guests. The walls of Troy were built by Poseidon (*Neptune*) and Apollo, and were impregnable, except under conditions strictly prescribed by the edict of the gods. Prince Ganymede had been borne by an eagle to Olympus, to serve as cupbearer at the celestial banquets. Tithonus, brother of Priam, was the cherished husband of Eos (*Aurora*). Priam and Anchises had both, in their youth, been renowned for beauty: Anchises, most blest of men, had been beloved by Aphrodite (*Venus*), who bore to him Æneas, the hero of the present tale.

But the royal house had fallen into the oriental vices of luxury and treachery. Laomedon, father of Priam, had incensed the hero Hercules by withholding the sacred horses, the promised reward for the rescue of his daughter, and was slain by the hand of Telamon. The royal palace had become a seraglio, where Priam's fifty sons, by his numerous wives, made one great pampered household. Hector, the eldest, was noble, patriotic, and brave. But Paris was vain and false. His mother Hecuba had dreamed that *she bore a firebrand*; and at birth he was exposed to perish in the

forests of Mount Ida. Being preserved, and living as a shepherd on the mountain, he was visited by the three great goddesses — Hera (*Juno*), Pallas, and Aphrodite — to award the prize of beauty among them, the golden apple of discord. His reward for bestowing the prize on the last should be the most beautiful of living women for his bride. This was Helen, wife of Menelaus, king of Sparta, daughter of Zeus (*Jupiter*) and Leda; and a wrong to her was to be revenged by all the heroes and chiefs of Greece, who had been her suitors. Paris visited Sparta, "with flower-embroidered raiment and bright in gold," and carried her away to Troy. Hence the famous ten years' siege, and the destruction of the sacred city.

About the tale of Troy had gathered a vast body of legendary adventure, contained in the "Cyclic Poets," the festal Odes, the Attic Tragedies, and above all in the great Homeric poems, the *ILIAD* and *ODYSSEY*. The *Iliad* is but an episode of the war. It tells the disasters which befell the Grecian army from the wrath of Achilles, its most famous champion, against Agamemnon, brother of Menelaus, and leader of the host. Achilles' absence brings the other heroes to the front, — the aged Nestor, wisest of men; Idomeneus of Crete; the wily Odysseus (*Ulysses*), king of Ithaca; Ajax Oileus; the mightier Ajax, son of Telamon; his brother Teucer; and Diomed (Tydides), youngest and bravest of them all; with the sons of Atreus, Menelaus and Agamemnon, "lord of men." The poem ends with the death and burial of Hector, the noblest champion of Troy, who is slain by Achilles in revenge for the death of his friend Patroclus. The return of Ulysses to Ithaca, after his long wanderings, is the subject of the *Odyssey*; which contains also the story of the capture of Troy by the stratagem of the wooden horse, and the fate of several others of the Grecian chiefs.

Among the various and conflicting traditions, there was a story that Æneas, after escaping from the sack of Troy, had taken refuge in Italy. How old this tradition was, and whence it was derived, is uncertain. It is not found in Homer or the Cyclic poets, or in any Greek form. The story, including the episode of Dido, is treated by Nævius (B.C. 235), who could hardly have invented it. It is alluded to by Ennius (born B.C. 240), and had been adopted as a favorite theory before the time of Augustus. Virgil supplements it with details drawn from local tradition, and with many of his own

manufacture ; and has thus produced a work which in general fame ranks as second only to the great Homeric poems. In some ways it appeals even more strongly to the mind and feeling of the reader. The story of Dido is not only a pathetic and romantic tale in itself, but it connects the tradition with Carthage, the great rival of Republican Rome, suggesting the most impressive historic associations ; while the account of the sack of Troy, in the Second Book, may be said to be the most celebrated single piece of poetic narrative that exists, and to have filled a larger place than any other in the imagination of the modern world.

BOOK I. — THE LANDING IN AFRICA.

THE wrath of Juno, jealous for the glory of Carthage, compels the long wanderings of Æneas, and detains the Trojan exiles from destined Italy (vv. 1-33). She beholds them glad on their voyage, and solicits Æolus, god of winds, to overwhelm them with a tempest : the storm bursts forth (34-91). The Trojan fleet is scattered and in peril : but Neptune lifts his head and stills the waves (92-156). Æneas, with seven ships, reaches the coast of Africa, where he finds food and rest (157-222). Jupiter comforts Venus by promise of the coming glories of Rome, and sends Mercury to move the Tyrian colonists to hospitality (223-304). Æneas, with Achates, is met by Venus in the guise of a huntress, who tells him of Dido's flight from Tyre and her founding of a city on the African shore, and then directs him to the rising towers of Carthage, first making them invisible by a miraculous mist (305-417). He admires the new city ; sees in the temple of Juno the pictured story of the Trojan war ; and at length (still unseen) beholds queen Dido, attended by some of his own companions whom he thought lost, who come as envoys from the scattered ships (418-519). The appeal of the shipwrecked men moves the compassion of Dido : upon which the mist dissolves, and Æneas appears before the queen (520-593). He declares himself, recounts his losses, and greets his restored companions : Dido receives him to royal hospitality in her halls (594-642). Achates is despatched to the fleet for the young Ascanius ; but, by a stratagem of Venus, the god Cupid is brought instead, disguised in the likeness of the boy prince : at the banquet he inspires in the queen a fatal passion for Æneas (643-722). The night passes in feasting and song, when Dido requests of Æneas the connected story of his wanderings (723-756).

A RMA virumque cano, Trojae qui primus ab oris
Italiam, fato profugus, Laviniaque venit
litora : multum ille et terris jactatus et alto
vi superum, saevae memorem Junonis ob iram ;
multa quoque et bello passus, dum conderet urbem, 5
inferretque deos Latio, genus unde Latinum,
Albanique patres, atque altae moenia Romae.

Musa, mihi causas memora, quo numine laeso,
quidve dolens, regina deum tot volvere casus
insignem pietate virum, tot adire labores 10
impulerit ! tantaene animis caelestibus irae?

[U RBS antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
ostia, dives opum studiisque asperrima belli ;
quam Juno fertur terris magis omnibus unam 15
posthabita coluisse Samo ; hic illius arma,
hic currus fuit ; hoc regnum dea gentibus esse,
si qua fata sinant, jam tum tenditque fovetque.
progeniem sed enim Trojano a sanguine duci
audierat, Tyrias olim quae verteret arces ; 20
hinc populum late regem belloque superbum
venturum excidio Libyae : sic volvere Parcas.
id metuens, veterisque memor Saturnia belli,
prima quod ad Trojam pro caris gesserat Argis —
necdum etiam causae irarum saevique dolores 25
exciderant animo : manet alta mente repostum
judicium Paridis spretaeque injuria formae,
et genus invisum, et rapti Ganymedis honores.
his accensa super, jactatos aequore toto
Troas, reliquias Danaum atque immitis Achilli, 30
arcebat longe Latio, multosque per annos
errabant, acti fati, maria omnia circum.
tantae molis erat Romanam condere gentem !

Vix e conspectu Siculae telluris in altum
 vela dabant laeti, et spumas salis aere ruebant, 35
 cum Juno, aeternum servans sub pectore volnus,
 haec secum : ‘ Mene incepto desistere victam,
 nec posse Italia Teucrorum avertere regem?
 quippe vetor fati.✓ Pallasne exurere classem
 Argivom atque ipsos potuit submergere ponto, 40
 unius ob noxam et furias Ajacis Oilei?
 ipsa, Jovis rapidum jaculata e nubibus ignem,
 disjecitque rates evertitque aequora ventis,
 illum expirantem transfixo pectore flammas
 turbine corripuit scopuloque infixit acuto. 45
 ast ego, quae divom incedo regina, Jovisque
 et soror et conjunx, una cum gente tot annos
 bella gero ! et quisquam numen Junonis adoret
 praeterea, aut supplex aris imponet honorem?’

Talia flammato secum dea corde volutans 50
 nimborum in patriam, loca feta furentibus austris,
 Aeoliam venit. Hic vasto rex Aeolus antro
 luctantes ventos tempestatesque sonoras
 imperio premit ac vinclis et carcere frenat.
 illi indignantes magno cum murmure montis 55
 circum claustra fremunt ; celsa sedet Aeolus arce
 sceptrum tenens, mollitque animos et temperat iras :
 ni faciat, maria ac terras caelumque profundum
 quippe ferant rapidi secum verrantque per auras.
 sed pater omnipotens speluncis abdidit atris, 60
 hoc metuens, molemque et montis insuper altos
 imposuit, regemque dedit, qui foederè certo
 et premere et laxas sciret dare jussus habenas.
 ad quem tum Juno supplex his vocibus usa est :
 ‘ Aeole, namque tibi divom pater atque hominum rex

⁴¹ Oilei. R. ⁴⁵ corripuit. H. ⁴⁹ imponat. H.

⁵³ luctantis. II. ⁵⁸ coelum. H.

et mulcere dedit fluctus et tollere vento,
 gens inimica mihi Tyrrhenum navigat aequor,
 Ilium in Italiam portans victosque Penates :
 incute vim ventis submersasque obrue puppes,
 aut age diversos et disice corpora ponto. 70
 sunt mihi bis septem praestanti corpore nymphae,
 quarum quae forma pulcherrima Deïopea,
 conubio jungam stabili propriamque dicabo,
 omnis ut tecum meritis pro talibus annos
 exigit, et pulchra faciat te prole parentem.' 75

Æolus haec contra : 'Tuus, O regina, quid optes
 explorare labor ; mihi jussa capessere fas est.
 tu mihi, quodcumque hoc regni, tu sceptrâ Jovemque
 concilias, tu das epulis accumbere divom,
 nimborumque facis tempestatumque potentem.' 80

Haec ubi dicta, cavum conversa cuspide montem
 impulit in latus : ac venti, velut agmine facto,
 qua data porta, ruunt et terras turbine perflant.
 incubuere mari, totumque a sedibus imis
 una Eurusque Notusque ruunt creberque procellis 85
 Africus, et vastos volvunt ad litora fluctus.
 insequitur clamorque virum stridorque rudentum :
 eripiunt subito nubes caelumque diemque
 Teucrorum ex oculis ; ponto nox incubat atra.
 intonuere poli, et crebris micat ignibus aether, 90
 praesentemque viris intentant omnia mortem.

Extemplo Aeneae solvuntur frigore membra :
 ingemit, et duplicis tendens ad sidera palmas
 talia voce refert : ' O terque quaterque beati,
 quis ante ora patrum Trojae sub moenibus altis 95
 contigit oppetere ! O Danaum fortissime gentis
 Tydide ! mene Iliacis occumbere campis

⁷⁰ *disiice.* H. ⁷³ *connubio.* H. ⁷⁵ *pulcra.* H.

⁸⁶ *volvunt.* R.

⁹² *solvuntur.* R.

non potuisse, tuaque animam hanc effundere dextra,
 saevus ubi Aëacidae telo jacet Hector, ubi ingens
 Sarpedon, ubi tot Simois correpta sub undis 100
 scuta virum galeasque et fortia corpora volvit?'

Talia jactanti stridens Aquilone procella
 velum adversa ferit, fluctusque ad sidera tollit.
 franguntur remi; tum prora avertit, et undis
 dat latus; insequitur cumulo praeruptus aquae mons. 105
 hi summo in fluctu pendunt; his unda dehiscens
 terram inter fluctus aperit; furit aestus arenis.
 tris Notus abreptas in saxa latentia torquet —
 saxa vocant Itali mediis quae in fluctibus aras —
 dorsum immane mari summo; tris Eurys ab alto 110
 in brevia et Syrtis urguet, miserabile visu,
 inlicitque vadis atque aggere cingit arenae.
 unam, quae Lycips fidumque vehabat Oronten,
 ipsius ante oculos ingens a vertice pontus
 in puppim ferit: excutitur pronusque magister 115
 volvitur in caput; ast illam ter fluctus ibidem
 torquet agens circum, et rapidus vorat aequore vortex.
 adparent rari nantes in gurgite vasto,
 arma virum, tabulaeque, et Troia gaza per undas.
 jam validam Ilionei navem, jam fortis Achat, 120
 et qua vectus Abas, et qua grandaevus Aletes,
 vicit hiemps; laxis laterum compagibus omnes
 accipiunt inimicum imbrem, rimisque fatiscunt.

Interea magno misceri murmure pontum,
 emissamque hiemem sensit Neptunus, et imis 125
 stagna refusa vadis, graviter commotus; et alto
 prospiciens, summa placidum caput extulit unda.
 disiectam Aeneae toto videt aequore classem,
 fluctibus oppressos Troas caelique ruina,

100 *correpta.* H. 107 112 *harenis.* R. 120 *Achatae.* H.

121 *grandaevos.* R.

122 *hiems.* II.

nec latuere doli fratrem Junonis et irae. 130

Eurum ad se Zephyrumque vocat, dehinc talia fatur :

‘ Tantane vos generis tenuit fiducia vestri?

jam caelum terramque meo sine numine, venti,
miscere, et tantas audetis tollere moles?

quos ego — sed motos praestat componere fluctus. 135

post mihi non simili poena commissa luetis.

maturate fugam, regique haec dicite vestro :

non illi imperium pelagi saevumque tridentem,

sed mihi sorte datum : tenet ille immania saxa,

vestras, Eure, domos ; illa se jactet in aula 140

Aeolus, et clauso ventorum carcere regnet.’

Sic ait, et dicto citius tumida aequora placat,
collectasque fugat nubes, solemque reducit.

Cymothoë simul et Triton adnixus acuto

detrudunt navis scopulo ; levat ipse tridenti ; 145

et vastas aperit syrtis, et temperat aequor,

atque rotis summas levibus perlabitur undas.

ac veluti magno in populo cum saepe coërta est

seditio, saevitque animis ignobile volgus,

jamque faces et saxa volant — furor arma ministrat ; 150

tum, pietate gravem ac meritis si forte virum quem

conspexere, silent, arrectisque auribus adstant ;

ille regit dictis animos, et pectora mulcet, —

sic cunctus pelagi cecidit fragor, aequora postquam

prospiciens genitor caeloque invectus aperto 155

flectit equos, curruque volans dat lora secundo.

Defessi Aeneadae, quae proxima litora, cursu
contendunt petere, et Libyae vertuntur ad oras.

est in secessu longo locus : insula portum

efficit objectu laterum, quibus omnis ab alto 160

frangitur inque sinus scindit sese unda reductos ;

hinc atque hinc vastae rupes geminique minantur

in caelum scopuli, quorum sub vertice late
 aequora tuta silent; tum silvis scaena coruscis
 desuper horrentique atrum nemus imminet umbra. 165
 fronte sub adversa scopulis pendentibus antrum,
 intus aquae dulces vivoque sedilia saxo,
 nympharum domus: hic fessas non vincula navis
 ulla tenent, unco non alligat ancora morsu.
 huc septem Aeneas collectis navibus omni 170
 ex numero subit; ac magno telluris amore
 egressi optata potiuntur Troës arena,
 et sale tabentis artus in litore ponunt.
 ac primum silici scintillam excudit Achates,
 succepitque ignem foliis, atque arida circum 175
 nutrimenta dedit, rapuitque in fomite flammam.
 tum Cererem corruptam undis Cerealiaque arma
 expediunt fessi rerum, frugesque receptas
 et torrere parant flammis et frangere saxo.

Aeneas scopulum interea conscendit, et omnem 180
 prospectum late pelago petit, Anthea si quem
 jactatum vento videat Phrygiasque biremes,
 aut Capyn, aut celsis in puppibus arma Caïci.
 navem in conspectu nullam, tris litore cervos
 prospicit errantis; hos tota armenta sequuntur 185
 a tergo, et longum per valles pascitur agmen.
 constitit hic, arcumque manu celerisque sagittas
 corripuit, fidus quae tela gerebat Achates;
 ductoresque ipsos primum, capita alta ferentis
 cornibus arboreis, sternit, tum volgus, et omnem 190
 miscet agens telis nemora inter frondea turbam;
 nec prius absistit, quam septem ingentia victor
 corpora fundat humi, et numerum cum navibus aequet.
 hinc portum petit, et socios partitur in omnes.
 vina bonus quae deinde cadis onerarat Acestes 195

litore Trinacrio dederatque abeuntibus heros,
dividit, et dictis maerentia pectora mulcet :

‘O socii — neque enim ignari sumus ante malorum—

O passi graviora, dabit deus his quoque finem.
vos et Scyllaeam rabiem penitusque sonantis 200
accestis scopulos, vos et Cyclopea saxa
expertis : revocate animos, maestumque timorem
mittite : forsán et haec olim meminisse juvabit.
per varios casus, per tot discrimina rerum
tendimus in Latium ; sedes ubi fata quietas 205
ostendunt ; illic fas regna resurgere Trojae.
durate, et vosmet rebus servate secundis.’

Talia voce refert, curisque ingentibus aeger
spem vultu simulat, premit altum corde dolorem.
illi se praedae accingunt, dapibusque futuris 210
tergora deripiunt costis et viscera nudant ;
pars in frusta secant veribusque trementia figunt ;
litore aëna locant alii, flammasque ministrant.
tum victu revocant vires, fusique per herbam
implentur veteris Bacchi pinguisque ferinae. 215
postquam exempta fames epulis mensaeque remotae,
amissos longo socios sermone requirunt,
spemque metumque inter dubii, seu vivere credant,
sive extrema pati nec jam exaudire vocatos.
praecipue pius Aeneas nunc acris Oronti, 220
nunc Amyci casum gemit et crudelia secum
fata Lyci, fortemque Gyan, fortemque Cloanthum]

Et jam finis erat, cum Juppiter aethere summo
despiciens mare velivolum terrasque jacentis
litoraue et latos populos, sic vertice caeli 225
constitit, et Libyae defixit lumina regnis.
atque illum talis jactantem pectore curas
tristior et lacrimis oculos suffusa nitentis

adloquitur Venus : ‘ O qui res hominumque deumque
 aeternis regis imperiis, et fulmine terres, 230
 quid meus Aeneas in te committere tantum,
 quid Troës potuere, quibus, tot funera passis,
 cunctus ob Italiam terrarum clauditur orbis?
 certe hinc Romanos olim, volventibus annis,
 hinc fore ductores, revocato a sanguine Teucri, 235
 qui mare, qui terras omni ditione tenerent,
 pollicitus, quae te, genitor, sententia vertit?
 hoc equidem occasum Trojae tristisque ruinas
 solabar, fatis contraria fata rependens ;
 nunc eadem fortuna viros tot casibus actos 240
 insequitur : quem das finem, rex magne, laborum?
 Antenor potuit, mediis elapsus Achivis,
 Illyricos penetrare sinus, atque intima tutus
 regna Liburnorum, et fontem superare Timavi,
 unde per ora novem vasto cum murmure montis 245
 it mare proruptum et pelago premit arva sonanti :
 hic tamen ille urbem Patavi sedesque locavit
 Teucrorum, et genti nomen dedit, armaque fixit
 Troïa ; nunc placida compostus pace quiescit :
 nos, tua progenies, caeli quibus adnuis arcem, 250
 navibus (infandum !) amissis, unius ob iram
 prodimur atque Italis longe disjungimur oris.
 hic pietatis honos? sic nos in scepra reponis?’

Olli subridens hominum sator atque deorum,
 voltu, quo caelum tempestatesque serenat, 255
 oscula libavit natae, dehinc talia fatur :
 ‘ Parce metu, Cytherea : manent immota tuorum
 fata tibi ; cernes urbem et promissa Lavini
 moenia, sublimemque feres ad sidera caeli
 magnanimum Aenean ; neque me sententia vertit. 260
 hic tibi (fabor enim, quando haec te cura remordet,

longius et volvens fatorum arcana movebo)
 bellum ingens geret Italia, populosque feroces
 contundet, moresque viris et moenia ponet,
 tertia dum Latio regnantem viderit aestas, 265
 ternaue transierint Rutulis hiberna subactis.
 at puer Ascanius, cui nunc cognomen Iulo
 additur, — Ilus erat, dum res stetit Ilia regno, —
 triginta magnos volvendis mensibus orbes
 imperio explebit, regnumque ab sede Lavini 270
 transferet, et longam multa vi muniet Albam.
 hic jam ter centum totos regnabitur annos
 gente sub Hectorea, donec regina sacerdos,
 Marte gravis, geminam partu dabit Ilia prolem.
 inde lupae fulvo nutricis tegmine laetus 275
 Romulus excipiet gentem, et Mavortia condet
 moenia, Romanosque suo de nomine dicet.
 his ego nec metas rerum nec tempora pono ;
 imperium sine fine dedi. Quin aspera Juno,
 quae mare nunc terrasque metu caelumque fatigat, 280
 consilia in melius referet, mecumque fovebit
 Romanos, rerum dominos, gentemque togatam :
 sic placitum. Veniet lustris labentibus aetas,
 cum domus Assaraci Phthiam clarasque Mycenae
 servitio premet, ac victis dominabitur Argis. 285
 nascetur pulchra Trojanus origine Caesar,
 imperium Oceano, famam qui terminet astris, —
 Julius, a magno demissum nomen Iulo.
 hunc tu olim caelo, spoliis Orientis onustum,
 accipies segura ; vocabitur hic quoque votis. 290
 aspera tum positis mitescent saecula bellis ;
 cana Fides, et Vesta, Remo cum fratre Quirinus,
 jura dabunt ; dirae ferro et compagibus artis
 claudentur Belli portae ; Furor impius intus,

saeva sedens super arma, et centum vinctus aënis 295
post tergum nodis, fremet horridus ore cruento.'

Haec ait, et Maia genitum demittit ab alto,
ut terrae, utque novae pateant Karthaginis arces
hospitio Teucris, ne fati nescia Dido
finibus arceret: volat ille per aëra magnum 300
remigio alarum, ac Libyae citus adstitit oris;
et jam jussa facit, ponuntque ferocia Poeni
corda volente deo; in primis regina quietum
accipit in Teucros animum mentemque benignam.

At pius Aeneas, per noctem plurima volvens, 305
ut primum lux alma data est, exire locosque
explorare novos, quas vento accesserit oras,
qui teneant, nam inculta videt, hominesne feraene,
quaerere constituit, sociisque exacta referre.
classem in convexo nemorum sub rupe cavata 310
arboribus clausam circum atque horrentibus umbris
occultat; ipse uno graditur comitatus Achate,
bina manu lato crispans hastilia ferro.

Cui mater media sese tulit obvia silva,
virginis os habitumque gerens, et virginis arma 315
Spartanae, vel qualis equos Threïssa fatigat
Harpalyce, volucremque fuga praevertitur Hebrum.
namque humeris de moreabilem suspenderat arcum
venatrix, dederatque comam diffundere ventis,
nuda genu, nodoque sinus collecta fluentis. 320
ac prior, 'Heus' inquit 'juvenes, monstrate, mearum
vidistis si quam hic errantem forte sororum,
succinctam pharetra et maculosae tegmine lyncis,
aut spumantis apri cursum clamore prementem.'

Sic Venus; et Veneris contra sic filius orsus: 325
'Nulla tuarum audita mihi neque visa sororum —
O quam te memorem, virgo? namque haud tibi voltus

³⁰⁶ *datast.* R. ³¹⁷ *Eurum.* H. ³¹⁸ *umeris.* R. ³²³ *pharetram.* R.

mortalis, nec vox hominem sonat : O, dea certe —
 an Phoebi soror? an nympharum sanguinis una? —
 sis felix, nostrumque leves, quaecumque, laborem, 330
 et, quo sub caelo tandem, quibus orbis in oris
 jactemur, doceas ! ignari hominumque locorumque
 erramus, vento huc vastis et fluctibus acti :
 multa tibi ante aras nostra cadet hostia dextra.'

Tum Venus : ' Haud equidem tali me dignor honore ;
 virginibus Tyriis mos est gestare pharetram,
 purpureoque alte suras vincere cothurno.
 Punica regna vides, Tyrios et Agenoris urbem ;
 sed fines Libyci, genus intractabile bello.
 imperium Dido Tyria regit urbe profecta, 340
 germanum fugiens. Longa est injuria, longae
 ambages ; sed summa sequar fastigia rerum.

' Huic conjunx Sychaeus erat, ditissimus agri
 Phoenicum, et magno miserae dilectus amore,
 cui pater intactam dederat, primisque jugarat 345
 ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 quos inter medius venit furor : ille Sychaeum
 impius ante aras, atque auri caecus amore,
 clam ferro incautum superat, securus amorum 350
 germanae ; factumque diu celavit, et aegram,
 multa malus simulans, vana spe lusit amantem.
 ipsa sed in somnis inhumati venit imago
 conjugis, ora modis attollens pallida miris ;
 crudeles aras trajectaque pectora ferro 355
 nudavit, caecumque domus scelus omne retexit.
 tum celerare fugam patriaue excedere suadet,
 auxiliumque viae veteres tellure recludit
 thesauros, ignotum argenti pondus et auri.

335 *haut.* R.343 *aurei.* R.337 *cothurno.* R.350 *thesauros.* H.

his commota fugam Dido sociosque parabat : 360
 conveniunt, quibus aut odium crudele tyranni
 aut metus acer erat ; navis, quae forte paratae,
 corripuiunt, onerantque auro : portantur avari
 Pygmalionis opes pelago ; dux femina facti.
 devenere locos, ubi nunc ingentia cernis 365
 moenia surgentemque novae Karthaginis arcem,
 mercatique solum, facti de nomine Byrsam,
 taurino quantum possent circumdare tergo.
 sed vos qui tandem, quibus aut venistis ab oris,
 quove tenetis iter ? ' Quaerenti talibus ille 370
 suspirans, imoque trahens a pectore vocem :

‘ O dea, si prima repetens ab origine pergam,
 et vacet annales nostrorum audire laborum,
 ante diem clauso componat Vesper Olympo.
 nos Troja antiqua, si vestras forte per auris 375
 Trojae nomen iit, diversa per aequora vectos
 forte sua Libycis tempestas adpulit oris.
 sum pius Aeneas, raptos qui ex hoste Penates
 classe veho mecum, fama super aethera notus.
 Italiam quaero patriam et genus ab Jove summo. 380
 bis denis Phrygium conscendi navibus aequor,
 matre dea monstrante viam, data fata secutus ;
 vix septem convolsae undis Euroque supersunt.
 ipse ignotus, egens, Libyae deserta peragro,
 Europa atque Asia pulsus.’ Nec plura querentem 385
 passa Venus medio sic interfata dolore est :

‘ Quisquis es, haud, credo, invisus caelestibus auras
 vitalis carpis, Tyriam qui adveneris urbem.
 perge modo, atque hinc te reginae ad limina perfer.
 namque tibi reduces socios classemque relatam 390
 nuntio, et in tutum versis aquilonibus actam,
 ni frustra augurium vani docuere parentes.

386 *cernes.* R.

387 *haut* (and always). R.

aspice bis senos laetantis agmine cycnos,
 aetheria quos lapsa plaga Jovis ales aperto
 turbabat caelo ; nunc terras ordine longo 395
 aut capere, aut captas jam despectare videntur :
 ut reduces illi ludunt stridentibus alis,
 et coetu cinxere polum, cantusque dedere,
 haud aliter puppesque tuae pubesque tuorum
 aut portum tenet aut pleno subit ostia velo. 400
 perge modo, et, qua te ducit via, dirige gressum.'

Dixit, et avertens rosea cervice refulsit,
 ambrosiaequae comae divinum vertice odorem
 spiravere, pedes vestis defluxit ad imos,
 et vera incessu patuit dea. Ille ubi matrem 405
 agnovit, tali fugientem est voce secutus :
 ' Quid natum totiens, crudelis tu quoque, falsis
 ludis imaginibus? cur dextrae jungere dextram
 non datur, ac veras audire et reddere voces?'

Talibus inculsat, gressumque ad moenia tendit : 410
 at Venus obscuro gradientis aëre saepsit,
 et multo nebulae circum dea fudit amictu,
 cernere ne quis eos, neu quis contingere posset,
 molirive moram, aut veniendi poscere causas.
 ipsa Paphum sublimis abit, sedesque revisit 415
 laeta suas, ubi templum illi, centumque Sabaeo
 ture calent arae, sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat.
 jamque ascendebant collem, qui plurimus urbi
 imminet, adversasque adspectat desuper arces. 420
 miratur molem Aeneas, magalia quondam,
 miratur portas strepitumque et strata viarum.
 instant ardentes Tyrii pars ducere muros,
 molirique arcem et manibus subvolvere saxa,

393 *aspice.* H.401 *derige.* R.396 *capsos.* R.401 *toties.* H.

pars optare locum tecto et concludere sulco ; 425
 [jura magistratusque legunt sanctumque senatum ;]
 hic portus alii effodiunt ; hic alta theatri
 fundamenta locant alii, immanisque columnas
 rupibus excidunt, scaenis decora alta futuris.
 qualis apes aestate nova per florea rura 430
 exercet sub sole labor, cum gentis adultos
 educunt fetus, aut cum liquentia mella
 stipant et dulci distendunt nectare cellas,
 aut onera accipiunt venientum, aut agmine facto
 ignavom fucos pecus a praesepibus arcent : 435
 fervet opus, redolentque thymo fragrantia mella.
 ‘ O fortunati, quorum jam moenia surgunt !’

Aeneas ait, et fastigia suspicit urbis.
 infert se saeptus nebula, mirabile dictu,
 per medios, miscetque viris, neque cernitur ulli. 440

Lucus in urbe fuit media, laetissimus umbra,
 quo primum jactati undis et turbine Poeni
 effodere loco signum, quod regia Juno
 monstrarat, caput acris equi ; sic nam fore bello
 egregiam et facilem victu per saecula gentem. 445
 hic templum Junoni ingens Sidonia Dido
 condebat, donis opulentum et numine divae,
 aerea cui gradibus surgebant limina, nexaeque
 aere trabes, foribus cardo stridebat aënis.
 hoc primum in luco nova res oblata timorem 450
 leniit, hic primum Aeneas sperare salutem
 ausus, et adflctis melius confidere rebus.
 namque sub ingenti lustrat dum singula templo,
 reginam opperiens, dum, quae fortuna sit urbi,
 artificumque manus inter se operumque laborem 455
 miratur, videt Iliacas ex ordine pugas,
 bellaque jam fama totum volgata per orbem,

Atridas, Priamumque, et saevum ambobus Achillem.
constitit, et lacrimans, 'Quis jam locus' inquit 'Achate,
quae regio in terris nostri non plena laboris?' 460

en Priamus! sunt hic etiam sua praemia laudi;
sunt lacrimae rerum et mentem mortalia tangunt.
solve metus; feret haec aliquam tibi fama salutem.'
sic ait, atque animum pictura pascit inani,
multa gemens, largoque humectat flumine voltum. 465

Namque videbat, uti bellantes Pergama circum
hac fugerent Graii, premeret Trojana juvenus,
hac Phryges, instaret curru cristatus Achilles.
nec procul hinc Rhesi niveis tentoria velis
adgnoscat lacrimans, primo quae prodita somno 470
Tydides multa vastabat caede cruentus,
ardentisque avertit equos in castra, prius quam
pabula gustassent Trojae Xanthumque bibissent.
parte alia fugiens amissis Troilus armis,
infelix puer atque impar congressus Achilli, 475
fertur equis, curruque haeret resupinus inani,
lora tenens tamen; huic cervixque comaeque trahuntur
per terram, et versa pulvis inscribitur hasta.
interea ad templum non aequae Palladis ibant
crinibus Iliades passis peplumque ferebant, 480
suppliciter tristes et tunsae pectora palmis;
diva solo fixos oculos aversa tenebat.

ter circum Iliacos raptaverat Hectora muros,
exanimumque auro corpus vendebat Achilles.
tum vero ingentem gemitum dat pectore ab imo, 485
ut spolia, ut currus, utque ipsum corpus amici,
tendentemque manus Priamum conspexit inermis.
se quoque principibus permixtum adgnovit Achivis,
Eoasque acies et nigri Memnonis arma.
ducit Amazonidum lunatis agmina peltis 490

Penthesilea furens, mediisque in milibus ardet,
aurea subnectens exsertae cingula mammae,
bellatrix, audetque viris concurrere virgo.

Haec dum Dardanio Aeneae miranda videntur,
dum stupet, obtutuque haeret defixus in uno, 495
regina ad templum, forma pulcherrima Dido,
incessit, magna juvenum stipante caterva.

qualis in Eurotae ripis aut per juga Cynthi
exercet Diana choros, quam mille secutae
hinc atque hinc glomerantur oreades; illa pharetram
fert humero, gradiensque deas supereminet omnis:
Latonae tacitum pertemptant gaudia pectus:
talis erat Dido, talem se laeta ferebat

per medios, instans operi regnisque futuris.
tum foribus divae, media testudine templi, 505
saepa armis, solioque alte subnixa resedit.

jura dabat legesque viris, operumque laborem
partibus aequabat justis, aut sorte trahebat:
cum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum, 510
Teucrorumque alios, ater quos aequore turbo
dispulerat penitusque alias avexerat oras.

obstipuit simul ipse simul percussus Achates
laetitiaque metuque; avidi conjungere dextras
ardebant; sed res animos incognita turbat. 515
dissimulant, et nube cava speculantur amicti,
quae fortuna viris, classem quo litore linqunt,
quid veniant; cunctis nam lecti navibus ibant,
orantes veniam, et templum clamore petebant.

Postquam introgressi et coram data copia fandi, 520
maxumus Ilioneus placido sic pectore coepit:
'O Regina, novam cui condere Juppiter urbem
justitiaque dedit gentis frenare superbas,

Troes te miseri, ventis maria omnia vecti,
oramus, prohibe infandos a navibus ignis, 525
parce pio generi, et propius res aspice nostras.
non nos aut ferro Libycos populare Penatis
venimus, aut raptas ad litora vertere praedas;
non ea vis animo, nec tanta superbia victis.
est locus, Hesperiam Grai cognomine dicunt, 530
terra antiqua, potens armis atque ubere glaebae;
Oenotri coluere viri; nunc fama minores
Italiam dixisse ducis de nomine gentem.
hic cursus fuit:

cum subito adsurgens fluctu nimbosus Orion 535
in vada caeca tulit, penitusque procacibus austris
perque undas, superante salo, perque invia saxa
dispulit; huc pauci vestris adnavimus oris. [morem
quod genus hoc hominum? quaeve hunc tam barbara
permittit patria? hospitio prohibemur arenae; 540
bella cient, primaque vetant consistere terra.
si genus humanum et mortalia temnitis arma
at sperate deos memores fandi atque nefandi.

‘Rex erat Aeneas nobis, quo justior alter,
nec pietate fuit, nec bello major et armis. 545
quem si fata virum servant, si vescitur aura
aetheria, neque adhuc crudelibus occubat umbris,
non metus; officio nec te certasse priorem
poeniteat. Sunt et Siculo regionibus urbes
arvae, Trojanoque a sanguine clarus Acestes. 550
quassatam ventis liceat subducere classem,
et silvis aptare trabes et stringere remos:
si datur Italiam, sociis et rege recepto,
tendere, ut Italiam laeti Latiumque petamus;
sin absumpta salus, et te, pater optume Teucrum, 555
Pontus habet Libyae, nec spes jam restat Iuli,
at freta Sicaniae saltem sedesque paratas,

unde huc advecti, regemque petamus Acesten.'

Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.

560

Tum breviter Dido, voltum demissa, profatur:

'Solvite corde metum, Teucri, secludite curas.

res dura et regni novitas me talia cogunt

moliri, et late finis custode tueri.

quis genus Aeneadam, quis Trojae nesciat urbem, 565

virtutesque virosque, aut tanti incendia belli?

non obtusa adeo gestamus pectora Poeni,

nec tam aversus equos Tyria Sol jungit ab urbe.

seu vos Hesperiam magnam Saturniaque arva,

sive Erycis finis regemque optatis Acesten,

570

auxilio tutos dimittam, opibusque juvabo.

voltis et his mecum pariter considerare regnis?

urbem quam statuo, vestra est; subducite navis;

Tros Tyriusque mihi nullo discrimine agetur.

atque utinam rex ipse Noto compulsus eodem

575

adforet Aeneas! Equidem per litora certos

dimittam et Libya lustrare extrema jubebo,

si quibus ejectus silvis aut urbibus errat.'

His animum arrecti dictis et fortis Achates

et pater Aeneas jamdudum erumpere nubem

580

ardebant. Prior Aeneas compellat Achates:

'Nate dea, quae nunc animo sententia surgit?

omnia tuta vides, classem sociosque receptos.

unus abest, medio in fluctu quem vidimus ipsi

submersum; dictis respondent cetera matris.'

585

Vix ea fatus erat, cum circumfusa repente

scindit se nubes et in aethera purgat apertum.

restitit Aeneas claraque in luce refulsit,

os humerosque deo similis; namque ipsa decoram

caesariem nato genetrix lumenque juventae

590

purpureum et laetos oculis adflarat honores:

quale manus addunt ebori decus, aut ubi flavo
argentum Pariusve lapis circumdatur auro.

Tum sic reginam adloquitur, cunctisque repente
inprovisus ait: 'Coram, quem quaeritis, adsum, 595
Troïus Aeneas, Libycis ereptus ab undis.

O sola infandos Trojae miserata labores,
quae nos, reliquias Danaum, terraeque marisque
omnibus exhaustos jam casibus, omnium egenos,
urbe, domo, socias, grates persolvere dignas 600

non opis est nostrae, Dido, nec quicquid ubique est
gentis Dardaniae, magnum quae sparsa per orbem.
di tibi, si qua pios respectant numina, si quid
usquam justitia est et mens sibi conscia recti,
praemia digna ferant. Quae te tam laeta tulerunt 605
saecula? qui tanti talem genuere parentes?

in freta dum fluvii current, dum montibus umbrae
lustrabunt convexa, polus dum sidera pascet,
semper honos nomenque tuum laudesque manebunt,
quae me cumque vocant terrae.' Sic fatus, amicum 610
Ilionea petit dextra, laevaue Serestum,
post alios, fortemque Gyan fortemque Cloanthum.

Obstipuit primo aspectu Sidonia Dido,
casu deinde viri tanto, et sic ore locuta est:

'Quis te, nate dea, per tanta pericula casus 615
insequitur? quae vis immanibus applicat oris?
tunc ille Aeneas, quem Dardanio Anchisae

alma Venus Phrygii genuit Simoëntis ad undam?
atque equidem Teucrum memini Sidona venire
finibus expulsum patriis, nova regna petentem 620
auxilio Beli; genitor tum Belus opimam
vastabat Cyprum, et victor ditione tenebat.

tempore jam ex illo casus mihi cognitus urbis
Trojanae nomenque tuum regesque Pelasgi.
ipse hostis Teucros insigni laude ferebat, 625

seque ortum antiqua Teucrorum ab stirpe volebat.
 quare agite, O tectis, juvenes, succedite nostris.
 me quoque per multos similis fortuna labores
 jactatam hac demum voluit consistere terra.
 non ignara mali, miseris succurrere disco.' 630

Sic memorat; simul Aenean in regia ducit
 tecta, simul divom templis indicit honorem.
 nec minus interea sociis ad litora mittit
 viginti tauros, magnorum horrentia centum
 terga suum, pinguis centum cum matribus agnos, 635
 munera laetitiamque dii.

At domus interior regali splendida luxu
 instruitur, mediisque parant convivium tectis:
 arte laboratae vestes ostroque superbo,
 ingens argentum mensis, caelataque in auro 640
 fortia facta patrum, series longissima rerum
 per tot ducta viros antiquae ab origine gentis.

Aeneas (neque enim patrius consistere mentem
 passus amor) rapidum ad navis praemittit Achaten,
 Ascanio ferat haec, ipsumque ad moenia ducat; 645
 omnis in Ascanio cari stat cura parentis.
 munera praeterea, Iliacis erepta ruinis,
 ferre jubet, pallam signis auroque rigentem,
 et circumtextum croceo velamen acantho,
 ornatus Argivae Helenae, quos illa Mycenis, 650
 Pergama cum peteret inconcessosque hymenaeos,
 extulerat, matris Ledae mirabile donum:
 praeterea sceptrum, Ilione quod gesserat olim,
 maxuma natarum Priami, colloque monile
 bacatum, et duplicem gemmis auroque coronam. 655
 haec celerans iter ad naves tendebat Achates.

At Cytherea novas artes, nova pectore versat
 consilia, ut faciem mutatus et ora Cupido
pro dulci Ascanio veniat, donisque furem

incendat reginam, atque ossibus implicet ignem ; 660
 quippe domum timet ambiguam Tyriosque bilinguis ;
 urit atrox Juno, et sub noctem cura recursat.
 ergo his aligerum dictis adfatur Amorem :

‘ Nate, meae vires, mea magna potentia solus,
 nate, patris summi qui tela Typhoïa temnis, 665
 ad te confugio et supplex tua numina posco.
 frater ut Aeneas pelago tuus omnia circum
 litora jactetur odiis Junonis iniquae,
 nota tibi, et nostro doluisti saepe dolore.
 hunc Phoenissa tenet Dido blandisque moratur 670
 vocibus ; et vereor, quo se Junonia vertant
 hospitia ; haud tanto cessabit cardine rerum.
 quocirca capere ante dolis et cingere flamma
 reginam meditor, ne quo se numine mutet,
 sed magno Aeneae mecum teneatur amore. 675
 qua facere id possis, nostram nunc accipe mentem.
 regius accitu cari genitoris ad urbem
 Sidoniam puer ire parat, mea maxuma cura,
 dona ferens, pelago et flammis restantia Trojae :
 hunc ego sopitum somno super alta Cythera 680
 aut super Idalium sacrata sede recondam,
 ne qua scire dolos mediusve occurrere possit.
 tu faciem illius noctem non amplius unam
 falle dolo, et notos pueri puer indue voltus,
 ut, cum te gremio accipiet laetissima Dido 685
 regalis inter mensas laticemque Lyaeum,
 cum dabit amplexus atque oscula dulcia figet,
 occultum inspiret ignem fallasque veneno.’

Paret Amor dictis carae genetricis, et alas
 exuit, et gressu gaudens incedit Iuli. 690
 at Venus Ascanio placidam per membra quietem
 inrigat, et fœtum gremio dea tollit in altos
 Idaliae lucos, ubi mollis amaracus illum

floribus et dulci adspirans complectitur umbra.

Jamque ibat dicto parens et dona Cupido 695

regia portabat Tyriis, duce laetus Achate.

cum venit, aulaeis jam se regina superbis
aurea composuit sponda mediamque locavit.

jam pater Aeneas et jam Trojana juvenus
conveniunt, stratoque super discumbitur ostro. 700

dant famuli manibus lymphas, Cereremque canistris
expediunt, tonsisque ferunt mantelia villis.

quinquaginta intus famulae, quibus ordine longam
cura penum struere, et flammis adolere Penatis;

centum aliae totidemque pares aetate ministri, 705
qui dapibus mensas onerent et pocula ponant.

nec non et Tyrii per limina laeta frequentes
convenere, toris jussi discumbere pictis.

mirantur dona Aeneae, mirantur Iulum
flagrantisque dei voltus simulataque verba, 710
[pallamque et pictum croceo velamen acantho.]

Praecipue infelix, pesti devota futurae,
expleri mentem nequit ardescitque tuendo

Phoenissa, et pariter puero donisque movetur.

ille ubi complexu Aeneae colloque pependit 715

et magnum falsi implevit genitoris amorem,

reginam petit: haec oculis, haec pectore toto

haeret et interdum gremio foveat, inscia Dido,

insidat quantus miserae deus; at memor ille
matris Acidaliae paulatim abolere Sychaeum 720

incipit, et vivo temptat praevertere amore
jam pridem resides animos desuetaque corda.

Postquam prima quies epulis, mensaeque remotae,
crateras magnos statuunt et vina coronant.

fit strepitus tectis, vocemque per ampla volutant 725

atria; dependent lychni laquearibus aureis

incensi, et noctem flammis funalia vincunt.

hic regina gravem gemmis auroque poposcit
implevitque mero pateram, quam Belus et omnes
a Belo soliti ; tum facta silentia tectis : 730
‘ Juppiter, hospitibus nam te dare jura loquuntur,
hunc laetum Tyriisque diem Trojaque profectis
esse velis, nostrosque hujus meminisse minores.
adsit laetitiae Bacchus dator, et bona Juno ;
et vos, O, coetum, Tyrii, celebrate faventes.’ 735
dixit, et in mensam laticum libavit honorem,
primaque, libato, summo tenus attigit ore ;
tum Bitiae dedit increpitans ; ille impiger hausit
spumantem pateram, et pleno se proluit auro ;
post alii proceres. Cithara crinitus Iopas 740
personat aurata, docuit quem maxumus Atlas.
hic canit errantem lunam solisque labores ;
unde hominum genus et pecudes ; unde imber et ignes ;
Arcturum pluviasque Hyadas geminosque Triones ;
quid tantum Oceano properent se tingere soles 745
hiberni, vel quae tardis mora noctibus obstet.
ingeminant plausu Tyrii, Troesque sequuntur.

Nec non et vario noctem sermone trahebat
infelix Dido, longumque bibebat amorem,
multa super Priamo rogitans, super Hectore multa ; 750
nunc, quibus Aurorae venisset filius armis,
nunc, quales Diomedis equi, nunc, quantus Achilles.
‘ Immo age, et a prima dic, hospes, origine nobis
insidias’ inquit ‘ Danaum, casusque tuorum,
erroresque tuos ; nam te jam septuma portat 755
omnibus errantem terris et fluctibus aestas.’

BOOK II. — THE FALL OF TROY.

ÆNEAS begins the tale : the Greeks, discouraged, had withdrawn to Tenedos, leaving the wooden horse, in which chosen warriors were hidden (vv. 1-39). Laocoön in vain protests against receiving it within the walls : meanwhile Sinon, pretending to have fled from the Greeks, is received in confidence by Priam, whom he persuades that the horse is a sacred offering to Minerva (40-198). Laocoön and his sons are destroyed by two monstrous serpents : the horse is brought with rejoicing into the city, and at night Sinon sets free the Grecian chiefs (199-267). The ghost of Hector appears to Æneas, and warns him to flee. The city is seen in flames : Æneas and his companions take arms (268-369). Victorious encounter with a party of Greeks : a disastrous conflict follows, and they come to Priam's palace (370-452). Defence and storming of the palace : the fate of Priam, slain by Pyrrhus, while vainly attempting to protect his son (453-558). Æneas returns to his own house — first meeting Helen, whom Venus warns him not to slay — and beholds in vision the divinities who preside at the destruction of Troy (559-633). Anchises at first refuses to fly, but is encouraged by a divine omen (634-704). Æneas, leaving his father, and attended by his wife Creüsa, and his son, seeks escape : but, confused by a sudden alarm, loses Creüsa on the way (705-751). He seeks her in vain at his palace, which is now filled with the armed enemy ; but she meets him in a vision and comforts him by assurance of her own deliverance from hostile hands. At dawn, he finds a numerous company escaped from the city, with whom he seeks the shelter of Mount Ida (752-804).

CONTICUERE omnes, intentique ora tenebant.

inde toro pater Aeneas sic orsus ab alto :

Infandum, regina, jubes renovare dolorem,
Trojanas ut opes et lamentabile regnum
eruerint Danaï ; quaeque ipse miserrima vidi,
et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
temperet a lacrimis ? et jam nox umida caelo
praecipitat, suadentque cadentia sidera somnos.

sed si tantus amor casus cognoscere nostros 10
 et breviter Trojae supremum audire laborem,
 quamquam animus meminisse horret, luctuque refugit,
 incipiam.

Fracti bello fatisque repulsi
 ductores Danaum, tot jam labentibus annis,
 instar montis equum divina Palladis arte 15
 aedificant, sectaque intexunt abiete costas :
 votum pro reditu simulant ; ea fama vagatur.
 huc delecta virum sortiti corpora furtim
 includunt caeco lateri, penitusque cavernas
 ingentis uterumque armato milite complent. 20

Est in conspectu Tenedos, notissima fama
 insula, dives opum, Priami dum regna manebant,
 nunc tantum sinus et statio male fida carinis :
 huc se provecti deserto in litore condunt.
 nos abiisse rati et vento petiisse Mycenae : 25
 ergo omnis longo solvit se Teucra luctu ;
 panduntur portae ; juvat ire et Dorica castra
 desertosque videre locos litusque relictum.
 hic Dolopum manus, hic saevus tendebat Achilles ;
 classibus hic locus ; hic acie certare solebant. 30
 pars stupet innuptae donum exitiale Minervae,
 et molem mirantur equi ; primusque Thymoetes
 duci intra muros hortatur et arce locari,
 sive dolo, seu jam Trojae sic fata ferebant.
 at Capys, et quorum melior sententia menti, 35
 aut pelago Danaum insidias suspectaque dona
 praecipitare jubent, subjectisque urere flammis,
 aut terebrare cavae uteri et temptare latebras.
 scinditur incertum studia in contraria volgus.

Primus ibi ante omnis, magna comitante caterva, 40
 Laocoön ardens summa decurrit ab arce,

et procul : ‘ O miseri, quae tanta insania, cives?
 creditis avectos hostis? aut ulla putatis
 dona carere dolis Danaum? sic notus Ulixes?
 aut hoc inclusi ligno occultantur Achivi, 45
 aut haec in nostros fabricata est machina muros
 inspectura domos venturaque desuper urbi,
 aut aliquis latet error; equo ne credite, Teucri.
 quicquid id est, timeo Danaos et dona ferentis.’
 sic fatus, validis ingentem viribus hastam 50
 in latus inque feri curvam compagibus alvum
 contorsit: stetit illa tremens, uteroque recusso
 insonuere cavae gemitumque dedere cavernae.
 et, si fata deum, si mens non laeva fuisset,
 impulerat ferro Argolicas foedare latebras, 55
 Trojaque, nunc stares, Priamique arx alta, maneres.

Ecce, manus juvenem interea post terga revinctum
 pastores magno ad regem clamore trahebant
 Dardanidae, qui se ignotum venientibus ultro,
 hoc ipsum ut strueret Trojamque aperiret Achivis, 60
 obtulerat, fidens animi, atque in utrumque paratus,
 seu versare dolos, seu certae occumbere morti.
 undique visendi studio Trojana juvenus
 circumfusa ruit, certantque inludere capto.
 accipe nunc Danaum insidias, et crimine ab uno 65
 disce omnis.

Namque ut conspectu in medio turbatus, inermis
 constitit, atque oculis Phrygia agmina circumspexit:
 ‘ Heu, quae nunc tellus’ inquit ‘ quae me aequora possunt
 accipere? aut quid jam misero mihi denique restat, 70
 cui neque apud Danaos usquam locus, et super ipsi
 Dardanidae infensi poenas cum sanguine poscunt?’
 quo gemitu conversi animi, compressus et omnis
 impetus. Hortamur fari; quo sanguine cretus,

⁶⁰ *staret*; ⁶¹ *pos*; ⁶² *optulerat*. R.

quidve ferat, memoret, quae sit fiducia capto. 75
[ille haec, deposita tandem formidine, fatur:]

‘Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
vera, inquit; neque me Argolica de gente negabo:
hoc primum; nec, si miserum Fortuna Sinonem
finxit, vanum etiam mendacemque improba finget. 80
fando aliquod si forte tuas pervenit ad auras
Belidae nomen Palamedis et incluta fama
gloria, quem falsa sub proditione Pelasgi
insontem infando indicio, quia bella vetabat,
demisere neci, nunc cassum lumine lugent: 85
illi me comitem et consanguinitate propinquum
pauper in arma pater primis huc misit ab annis.
dum stabat regno incolumis regumque vige-
bat consiliis, et nos aliquod nomenque decusque
gessimus. Invidia postquam pellacis Ulixi — 90
haud ignota loquor — superis concessit ab oris,
adfluctus vitam in tenebris luctuque trahebam,
et casum insontis mecum indignabar amici.
nec tacui demens, et me, fors si qua tulisset,
si patrios umquam remeassem victor ad Argos, 95
promisi ultorem, et verbis odia aspera movi.
hinc mihi prima mali labes, hinc semper Ulixes
criminibus terrere novis, hinc spargere voces
in volgum ambiguas, et quaerere conscius arma.
nec requievit enim, donec, Calchante ministro — 100
sed quid ego haec autem nequiquam ingrata revolve?
quidve moror, si omnis uno ordine habetis Achivos,
idque audire sat est? jamdudum sumite poenas;
hoc Ithacus velit, et magno mercentur Atridae.’

Tum vero ardemus scitari et quaerere causas, 105
ignari scelerum tantorum artisque Pelasgae.
prosequitur pavitans, et ficto pectore fatur:

75 quive fuit. R. memores. R.

‘Saepe fugam Danai Troja cupiere relictā
 moliri, et longo fessi discedere bello;
 fecissentque utinam! saepe illos aspera ponti 110
 interclusit hiemps, et terruit Auster euntis.
 praecipue, cum jam hic trabibus contextus acernis
 staret equus, toto sonuerunt aethere nimbi.
 suspensi Eurypylum scitantes oracula Phoebi
 mittimus, isque adytis haec tristia dicta reportat: 115
*Sanguine placastis ventos et virgine caesa,
 cum primum Iliacas, Danaï, venistis ad oras;
 sanguine quaerendi reditus, animaque litandum
 Argolica.* Volgi quae vox ut venit ad auris,
 obstipuerunt animi, gelidusque per ima cucurrit 120
 ossa tremor, cui fata parent, quem poscat Apollo.

‘Hic Ithacus vatem magno Calchanta tumultu
 protrahit in medios; quae sint ea numina divom,
 flagitat: et mihi jam multi crudele caneabant
 artificis scelus, et taciti ventura videbant. 125
 bis quinos silet ille dies, tectusque recusat
 prodere voce sua quemquam aut opponere morti.
 vix tandem, magnis Ithaci clamoribus actus,
 composito rumpit vocem, et me destinat arae.
 adsensere omnes, et, quae sibi quisque timebat, 130
 unius in miseri exitium conversa tulere.
 jamque dies infanda aderat; mihi sacra parari,
 et salsae fruges, et circum tempora vittae:
 eripui, fateor, leto me, et vincula rupi,
 limosoque lacu per noctem obscurus in ulva 135
 delitui, dum vela darent, si forte dedissent.
 nec mihi jam patriam antiquam spes ulla videndi,
 nec dulcis natos exoptatumque parentem;
 quos illi fors et poenas ob nostra reposcent
 effugia, et culpam hanc miserorum morte piabunt. 140
quod te per superos et conscia numina veri,

per, si qua est, quæ restet adhuc mortalibus usquam
intemerata fides, oro, miserere laborum
tantorum, miserere animi non digna ferentis.'

His lacrimis vitam damus, et miserescimus ultro. 145
ipse viro primus manicas atque arta levare
vincla jubet Priamus, dictisque ita fatur amicis :
' Quisquis es, amissos hinc jam obliviscere Graios ;
noster eris, mihique hæc edissere vera roganti :
quo molem hanc immanis equi statuere? quis auctor?
quidve petunt? quæ religio? aut quæ machina belli?'
dixerat. Ille, dolis instructus et arte Pelasga,
sustulit exutas vinclis ad sidera palmas :

' Vos, aeterni ignes, et non violabile vestrum
testor numen ' ait ' vos arae ensesque nefandi, 155
quos fugi, vittaeque deum, quas hostia gessi :
fas mihi Graiorum sacrata resolvere jura,
fas odisse viros, atque omnia ferre sub auras,
si qua tegunt ; teneor patriae nec legibus ullis.
tu modo promissis maneas, servataque serves 160
Troja fidem, si vera feram, si magna rependam.

' Omnis spes Danaum et coepta fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes,
fatale adgressi sacrato avellere templo 165
Palladium, caesis summae custodibus arcis,
corripuere sacram effigiem, manibusque cruentis
virgineas ausi divae contingere vittas,
ex illo fluere ac retro sublapsa referri
spes Danaum, fractae vires, aversa deae mens. 170
nec dubiis ea signa dedit Tritonia monstris.
vix positum castris simulacrum : arsere coruscae
luminibus flammae arrectis, salsusque per artus
sudor iit, terque ipsa solo — mirabile dictu —
emicuit, parmamque ferens hastamque tementem. 175

‘Extemplo temptanda fuga canit aequora Calchas,
nec posse Argolicis exscindi Pergama telis,
omina ni repetant Argis, numenque reducant,
quod pelago et curvis secum avexere carinis.
et nunc, quod patrias vento petiere Mycenae, 180
arma deosque parant comites, pelagoque remenso
improvisi aderunt: ita digerit omnia Calchas.
hanc pro Palladio moniti, pro numine laeso
effigiem statuere, nefas quae triste piaret.
hanc tamen immensam Calchas attollere molem 185
roboribus textis caeloque educere jussit,
ne recipi portis, aut duci in moenia possit,
neu populum antiqua sub religione tueri.
nam si vestra manus violasset dona Minervae,
tum magnum exitium (quod di prius omen in ipsum 190
convertant!) Priami imperio Phrygibusque futurum;
sin manibus vestris vestram ascendisset in urbem,
ultra Asiam magno Pelopea ad moenia bello
venturam, et nostros ea fata manere nepotes.’

Talibus insidiis perjurique arte Sinonis 195
credita res, captique dolis lacrimisque coactis,
quos neque Tydides, nec Larissaeus Achilles,
non anni domuere decem, non mille carinae.

Hic aliud majus miseris multoque tremendum
obicitur magis, atque improvida pectora turbat. 200
Laocoön, ductus Neptuno sorte sacerdos,
sollemnis taurum ingentem mactabat ad aras.
ecce autem gemini a Tenedo tranquilla per alta —
horresco referens — immensis orbibus angues
incumbunt pelago, pariterque ad litora tendunt; 205
pectora quorum inter fluctus arrecta jubaeque
sanguineae superant undas; pars cetera pontum
pone legit, sinuatque immensa volumine terga.
fît sonitus spumante salo; jamque arva tenebant,

ardentisque oculos suffecti sanguine et igni, 210
sibila lambebant linguis vibrantibus ora.
diffugimus visu exsanguis : illi agmine certo
Laocoönta petunt ; et primum parva duorum
corpora natorum serpens amplexus uterque
implicat, et miseros morsu depascitur artus ; 215
post ipsum, auxilio subeuntem ac tela ferentem,
corripiunt, spirisque ligant ingentibus ; et jam
bis medium amplexi, bis collo squamea circum
terga dati, superant capite et cervicibus altis.
ille simul manibus tendit divellere nodos, 220
perfusus sanie vittas atroque veneno,
clamores simul horrendos ad sidera tollit :
quales mugitus, fugit cum saucius aram
taurus, et incertam excussit cervice securim.
at gemini lapsu delubra ad summa dracones 225
effugiunt saevaeque petunt Tritonidis arcem,
sub pedibusque deae clipeique sub orbe teguntur.
tum vero tremefacta novus per pectora cunctis
insinuat pavor, et scelus expendisse merentem
Laocoönta ferunt, sacrum qui cuspide robur 230
laeserit, et tergo sceleratam intorserit hastam.
ducendum ad sedes simulacrum orandaque divae
numina conclamant.

Dividimus muros et moenia pandimus urbis.
accingunt omnes operi, pedibusque rotarum 235
subiciunt lapsus, et stuppea vincula collo
intendunt : scandit fatalis machina muros,
feta armis. Pueri circum innuptaeque puellae
sacra canunt, funemque manu contingere gaudent.
illa subit, mediaeque minans inlabitur urbi. 240
O patria, O divom domus Ilium, et incluta bello
moenia Dardanidum ! quater ipso in limine portae
substitit, atque utero sonitum quater arma dedere :

instamus tamen inmemores caecique furore,
 et monstrum infelix sacrata sistimus arce. 245
 tunc etiam fatis aperit Cassandra futuris
 ora, dei jussu non umquam credita Teucris.
 nos delubra deum miseri, quibus ultimus esset
 ille dies, festa velamus fronde per urbem.

Vertitur interea caelum et ruit oceano Nox, 250
 involvens umbra magna terramque polumque
 Myrmidonumque dolos; fusi per moenia Teucrici
 conticuere; sopor fessos complectitur artus:
 et jam Argiva phalanx instructis navibus ibat
 a Tenedo, tacitae per amica silentia lunae 255
 litora nota petens, flammas cum regia puppis
 extulerat, fatisque deum defensus iniquis
 inclusos utero Danaos et pinea furtim
 laxat claustra Sinon. Illos patefactus ad auras
 reddit equus, laetique cavo se robore promunt 260
 Thessandrus Sthenelusque duces, et dirus Ulixes,
 demissum lapsi per funem, Acamasque, Thoasque,
 Pelidesque Neoptolemus, primusque Machaon,
 et Menelaus, et ipse doli fabricator Epeos.
 invadunt urbem somno vinoque sepultam; 265
 caeduntur vigiles, portisque patentibus omnis
 accipiunt socios atque agmina conscia jungunt.

Tempus erat, quo prima quies mortalibus aegris
 incipit, et dono divom gratissima serpit.
 in somnis, ecce, ante oculos maestissimus Hector 270
 visus adesse mihi, largosque effundere fletus,
 raptatus bigis, ut quondam, aterque cruento
 pulvere, perque pedes trajectus lora tumentis.
 hei mihi, qualis erat! quantum mutatus ab illo
 Hectore, qui redit exuvias indutus Achilli, 275
 vel Danaum Phrygios jaculatus puppibus ignis!

squalentem barbam et concretos sanguine crinis
 volneraque illa gerens, quae circum plurima muros
 accepit patrios. Ultro flens ipse videbar
 compellare virum et maestas expromere voces : 280
 ‘ O lux Dardaniae, spes O fidissima Teucrum,
 quae tantae tenuere morae? quibus Hector ab oris
 exspectate venis? ut te post multa tuorum
 funera, post varios hominumque urbisque labores
 defessi aspicimus! quae causa indigna serenos 285
 foedavit voltus? aut cur haec volnera cerno?’

Ille nihil, nec me quaerentem vana moratur,
 sed graviter gemitus imo de pectore ducens,
 ‘ Heu fuge, nate dea, teque his, ait, eripe flammis.
 hostis habet muros; ruit alto a culmine Troja. 290
 sat patriae Priamoque datum: si Pergama dextra
 defendi possent, etiam hac defensa fuissent.
 sacra suosque tibi commendat Troja penatis:
 hos cape fatorum comites, his moenia quaere
 magna, pererrato statues quae denique ponto.’ 295
 sic ait, et manibus vittas Vestamque potentem
 aeternumque adytis effert penetralibus ignem.

Diverso interea miscentur moenia luctu,
 et magis atque magis, quamquam secreta parentis
 Anchisae domus arboribusque oblecta recessit, 300
 clarescunt sonitus, armorumque ingruit horror.
 excutior somno, et summi fastigia tecti
 ascensu supero, atque arrectis auribus adsto:
 in segetem veluti cum flamma furentibus austris
 incidit, aut rapidus montano flumine torrens 305
 sternit agros, sternit sata laeta boumque labores,
 praecipitisque trahit silvas, stupet inscius alto
 accipiens sonitum saxi de vertice pastor.
 tum vero manifesta fides, Danaumque patescunt

insidiae. Jam Deiphobi dedit ampla ruina
 Volcano superante domus ; jam proxumus ardet
 Ucalegon ; Sigea igni freta lata relucent ;
 exoritur clamorque virum clangorque tubarum.
 arma amens capio ; nec sat rationis in armis,
 sed glomerare manum bello et concurrere in arcem 315
 cum sociis ardent animi ; furor iraque mentem
 praecipitant, pulchrumque mori succurrit in armis.

Ecce autem telis Panthus elapsus Achivom,
 Panthus Orthryades, arcis Phoebique sacerdos,
 sacra manu victosque deos parvumque nepotem 320
 ipse trahit, cursuque amens ad limina tendit.
 ‘Quo res summa loco, Panthu? quam prendimus
 arcem?’

vix ea fatus eram, gemitu cum talia reddit :
 ‘Venit summa dies et ineluctabile tempus
 Dardaniae : fuimus Troes, fuit Ilium et ingens 325
 gloria Teucrorum ; feros omnia Juppiter Argos
 transtulit ; incensa Danaï dominantur in urbe.
 arduus armatos mediis in moenibus adstans
 fundit equus, victorque Sinon incendia miscet
 insultans ; portis alii bipatentibus adsunt, 330
 milia quot magnis umquam venerere Mycenis ;
 obsedere alii telis angusta viarum
 oppositi ; stat ferri acies mucrone corusco
 stricta, parata neci ; vix primi proelia temptant
 portarum vigiles, et caeco Marte resistunt.’ 335

Talibus Orthryadae dictis et numine divom
 in flammis et in arma feror, quo tristis Erinys,
 quo fremitus vocat et sublatum aethera clamor.
 addunt se socios Rhipeus et maximus armis
 Epytus, oblatus per lunam, Hypanisque Dymasque, 340
 et lateri adglomerant nostro, juvenisque Coroebus,

³¹¹ *ecsuperante.* R. ³²⁵ *astans.* R. ³²⁹ *ecus.* R. ³³⁰ *Ripheus.* R.

Mygdonides : illis ad Trojam forte diebus
 venerat, insano Cassandrae incensus amore,
 et gener auxilium Priamo Phrygibusque ferebat,
 infelix, qui non sponsae praecepta furentis
 audierit. 345

Quos ubi confertos audere in proelia vidi,
 incipio super his : ‘ Juvenes, fortissima frustra
 pectora, si vobis audentem extrema cupido
 certa sequi, quae sit rebus fortuna videtis : 350
 excessere omnes, adytis arisque relictis,
 di, quibus imperium hoc steterat ; succurritis urbi
 incensae ; moriamur et in media arma ruamus.
 una salus victis, nullam sperare salutem.’

Sic animis juvenum furor additus : inde, lupi ceu 355
 raptores atra in nebula, quos improba ventris
 exegit caecos rabies, catulique relict
 faucibus exspectant siccis, per tela, per hostis
 vadimus haud dubiam in mortem, mediaeque tenemus
 urbis iter ; nox atra cava circumvolat umbra. 360
 quis cladem illius noctis, quis funera fando
 explicet, aut possit lacrimis aequare labores ?
 urbs antiqua ruit, multos dominata per annos ;
 plurima perque vias sternuntur inertia passim
 corpora, perque domos et religiosa deorum 365
 limina. Nec soli poenas dant sanguine Teucri ;
 quondam etiam victis redit in praecordia virtus
 victoresque cadunt Danaï : crudelis ubique
 luctus, ubique pavor, et plurima mortis imago.

Primus se, Danaum magna comitante caterva, 370
 Androgeos offert nobis, socia agmina credens
 inscius, atque ultro verbis compellat amicis :
 ‘ Festinate, viri : nam quae tam sera moratur
 segnities ? alii rapiunt incensa feruntque
 Pergama ; vos celsis nunc primum a navibus itis.’ 375

insidiae. Jam
 Volcano supera
 Ucalegon; Sig
 exoritur clamor
 arma amens ca
 sed glomerare
 cum sociis arde
 praecipitant, p

Ecce autem
 Panthus Orthu
 sacra manu vi
 ipse trahit, cu
 'Quo res s:

arce

vix ea fatus e

' Venit summa

Dardaniae:

gloria Teuci

transtulit; i

arduus arm

fundit equu

insultans;

milia quot

obsedere a

oppositi; s

stricta, pa

portarum

Talibus

in flamm

quo frem

addunt s

Epytus,

et lateri

Hic primum ex alto delubri culmine telis 410
 nostrorum obruimur, oriturque miserrima caedes
 armorum facie et Graiarum errore jubarum.
 tum Danaï gemitu atque ereptae virginis ira
 undique collecti invadunt, acerrimus Ajax,
 et gemini Atridae, Dolopumque exercitus omnis; 415
 adversi rupto ceu quondam turbine venti
 confligunt, Zephyrusque Notusque et laetus Eois
 Euris equis; stridunt silvae, saevitque tridenti
 spumeus atque imo Nereus ciet aequora fundo.
 illi etiam, si quos obscura nocte per umbram 420
 fudimus insidiis totaque agitavimus urbe,
 apparent; primi clipeos mentitaque tela
 agnoscunt, atque ora sono discordia signant.
 ilicet obruimur numero; primusque Coroebus
 Peneleï dextra divae armipotentis ad aram 425
 procumbit; cadit et Rhipeus, justissimus unus
 qui fuit in Teucris et servantissimus aequi:
 dis aliter visum; pereunt Hypanisque Dymasque
 confixi a sociis; nec te tua plurima, Panthu,
 labentem pietas nec Apollinis infula texit. 430
 Iliaci cineres et flamma extrema meorum,
 testor, in occasu vestro nec tela nec ullas
 vitavisse vices Danaum, et, si fata fuissent
 ut caderem, meruisse manu. Divellimur inde,
 Iphitus et Pelias mecum, quorum Iphitus aevo 435
 jam gravior, Pelias et vulnere tardus Ulixi;
 protinus ad sedes Priami clamore vocati.

Hic vero ingentem pugnam, ceu cetera nusquam
 bella forent, nulli tota morerentur in urbe,
 sic Martem indomitum, Danaosque ad tecta ruentis 440
 cernimus, obsessumque acta testudine limen.
 haerent parietibus scalae, postisque sub ipsos

nituntur gradibus, clipeosque ad tela sinistris
 protecti obiciunt, prensant fastigia dextris.
 Dardanidae contra turreis ac tota domorum 445
 culmina convellunt; his se, quando ultima cernunt,
 extrema jam in morte parant defendere telis;
 auratasque trabes, veterum decora alta parentum,
 devolvunt; alii strictis mucronibus imas
 obsedere fores; has servant agmine denso. 450
 instaurati animi, regis succurrere tectis,
 auxilioque levare viros, vimque addere victis.

Limen erat caecaeque fores et pervius usus
 tectorum inter se Priami, postesque relict
 a tergo, infelix qua se, dum regna manebant, 455
 saepius Andromache ferre incommitata solebat
 ad soceros, et avo puerum Astyanacta trahebat.
 evado ad summi fastigia culminis, unde
 tela manu miseri jactabant inrita Teucri.
 turrim in praecipiti stantem summisque sub astra 460
 eductam tectis, unde omnis Troja videri
 et Danaum solitae naves et Achaïa castra,
 adgressi ferro circum, qua summa labantis
 juncturas tabulata dabant, convellimus altis
 sedibus, impulimusque; ea lapsa repente ruinam 465
 cum sonitu trahit et Danaum super agmina late
 incidit: ast alii subeunt, nec saxa, nec ullum
 telorum interea cessat genus.

Vestibulum ante ipsum primoque in limine Pyrrhus
 exsultat, telis et luce coruscus aëna; 470
 qualis ubi in lucem coluber mala gramina pastus
 frigida sub terra tumidum quem bruma tegebat,
 nunc, positus novus exuviis nitidusque juvena,
 lubrica convolvit sublato pectore terga
 arduus ad solem, et linguis micat ore trisulcis. 475
una ingens Periphas et equorum agitator Achillis,

armiger Automedon, una omnis Scyria pubes
 succedunt tecto, et flammas ad culmina jactant.
 ipse inter primos correpta dura bipenni
 limina perrumpit, postisque a cardine vellit 480
 aeratos; jamque excisa trabe firma cavavit
 robora, et ingentem lato dedit ore fenestram.
 adparet domus intus, et atria longa patescunt;
 adparent Priami et veterum penetralia regum,
 armatosque vident stantis in limine primo. 485

At domus interior gemitu miseroque tumultu
 miscetur, penitusque cavae plangoribus aedes
 femineis ululant; ferit aurea sidera clamor.
 tum pavidæ tectis matres ingentibus errant,
 amplexæque tenent postis atque oscula figunt. 490
 instat vi patria Pyrrhus; nec claustra, neque ipsi
 custodes sufferre valent; labat ariete crebro
 janua, et emoti procumbunt cardine postes.
 fit via vi; rumpunt aditus, primosque trucidant
 immissi Danaï, et late loca milite complent. 495
 non sic, aggeribus ruptis cum spumeus amnis
 exiit, oppositosque evicit gurgite moles,
 fertur in arva furens cumulo, camposque per omnis
 cum stabulis armenta trahit. Vidi ipse furentem
 caede Neoptolemum geminosque in limine Atridas; 500
 vidi Hecubam centumque nurus, Priamumque per aras
 sanguine foedantem, quos ipse sacraverat, ignis.
 quinquaginta illi thalami, spes tanta nepotum,
 barbarico postes auro spoliisque superbi,
 procubuere; tenent Danaï, qua deficit ignis. 505

Forsitan et Priami fuerint quæ fata requiras.
 urbis uti captae casum convolsaque vidit
 limina tectorum et medium in penetralibus hostem,
 arma diu senior desueta trementibus aevo
 circumdat nequiquam humeris, et inutile ferrum 510

cingitur, ac densos fertur moriturus in hostis.
aedibus in mediis nudoque sub ætheris axe
ingens ara fuit juxtaque veterrima laurus,
incumbens arae atque umbra complexa Penatis.
hic Hecuba et natae nequiquam altaria circum, 515
praecipites atra ceu tempestate columbae,
condensae et divom amplexae simulacra sedebant.
ipsum autem sumptis Priamum juvenalibus armis
ut vidit, 'Quae mens tam dira, miserrime conjunx,
impulit his cingi telis? aut quo ruis?' inquit; 520
'non tali auxilio nec defensoribus istis
tempus eget; non, si ipse meus nunc adforet Hector.
huc tandem concede; haec ara tuebitur omnis,
aut moriere simul.' Sic ore effata recepit
ad sese et sacra longaevis in sede locavit. 525

Ecce autem elapsus Pyrrhi de caede Polites,
unus natorum Priami, per tela, per hostis
porticibus longis fugit, et vacua atria lustrat
saucius: illum ardens infesto vulnere Pyrrhus
insequitur, jam jamque manu tenet et premit hasta: 530
ut tandem ante oculos evasit et ora parentum,
concidit, ac multo vitam cum sanguine fudit.
hic Priamus, quamquam in media jam morte tenetur,
non tamen abstinuit, nec voci iraeque pepercit:
'At tibi pro scelere,' exclamat, 'pro talibus ausis, 535
di, si qua est caelo pietas, quae talia curet,
persolvant grates dignas et praemia reddant
debita, qui nati coram me cernere letum
fecisti et patrios foedasti funere voltus.
at non ille, satum quo te mentiris, Achilles 540
talis in hoste fuit Priamo; sed jura fidemque
supplicis erubuit, corpusque exsangue sepulchro
reddidit Hectoreum, meque in mea regna remisit.'

Sic fatus senior, telumque imbelli sine ictu

conjecit, rauco quod protinus aere repulsum 545
ecsummo clipei nequiquam umbone pendit.
cui Pyrrhus: 'Referes ergo haec et nuntius ibis
Pelidae genitori; illi mea tristia facta
degeneremque Neoptoleum narrare memento.
nunc morere.' Hoc dicens altaria ad ipsa trementem
traxit et in multo lapsantem sanguine nati,
implicuitque comam laeva, dextraque coruscum
extulit, ac lateri capulo tenus abdidit ensem.
haec finis Priami fatorum; hic exitus illum
sorte tulit, Trojam incensam et prolapsa videntem 555
Pergama, tot quondam populis terrisque superbum
regnatorem Asiae. Jacet ingens litore truncus,
avolsumque humeris caput, et sine nomine corpus.

At me tum primum saevus circumstetit horror.
obstupui; subiit cari genitoris imago, 560
ut regem aequaevum crudeli volnere vidi
vitam exhalantem; subiit deserta Creüsa,
et direpta domus, et parvi casus Iuli.
respicio, et quae sit me circum copia lustro.
deseruere omnes defessi, et corpora saltu 565
ad terram misere aut ignibus aegra dedere.

[Jamque adeo super unus eram, cum limina Vestae
servantem et tacitam secreta in sede latentem
Tyndarida aspicio: dant clara incendia lucem
erranti passimque oculos per cuncta ferenti. 570
illa sibi infestos eversa ob Pergama Teucros
et poenas Danaum et deserti conjugis iras
praemetuens, Trojae et patriae communis Erinys,
abdiderat sese atque aris invisā sedebat.
exarsere ignes animo; subit ira cadentem 575
ulcisci patriam et sceleratas sumere poenas.
'Scilicet haec Spartam incolumis patriasque Mycenae
aspiciet? partoque ibit regina triumpho,

conjugiumque, domumque, patres, natosque videbit,
 Iliadum turba et Phrygiis comitata ministris? 580
 occiderit ferro Priamus? Troja arserit igni?
 Dardanium totiens sudarit sanguine litus?
 non ita : namque etsi nullum memorabile nomen
 feminea in poena est, nec habet victoria laudem,
 exstinxisse nefas tamen et sumpsisse merentis 585
 laudabor poenas, animumque explesse juvabit
 ultricis flammae, et cineres satiasse meorum.'

Talia jactabam, et furiata mente ferebar :]
 cum mihi se, non ante oculis tam clara, videndam
 obtulit et pura per noctem in luce refulsit 590
 alma parens, confessa deam, qualisque videri
 caelicolis et quanta solet, dextraque prehensum
 continuit, roseoque haec insuper addidit ore :
 ' Nate, quis indomitas tantus dolor excitat iras?
 quid furis? aut quonam nostri tibi cura recessit? 595
 non prius aspicias, ubi fessum aetate parentem
 liqueris Anchisen? superet conjunxne Creûsa,
 Ascaniusque puer? quos omnis undique Graiae
 circum errant acies, et, ni mea cura resistat,
 jam flammae tulerint inimicus et hauserit ensis. 600
 non tibi Tyndaridis facies invisâ Lacaenae
 culpatusve Paris : divom inclementia, divom,
 has evertit opes sternitque a culmine Trojam.
 aspice — namque omnem, quae nunc obducta tuenti
 mortalis hebetat visus tibi et umida circum 605
 caligat, nubem eripiam ; tu ne qua parentis
 jussa time, neu praeceptis parere recusa : —
 hic, ubi disjectas moles avolsaque saxis
 saxa vides mixtoque undantem pulvere fumum,
 Neptunus muros magnoque emota tridenti 610
 fundamenta quatit, totamque a sedibus urbem
eruit ; hic Juno Scaeas saevissima portas

prima tenet, sociumque furens a navibus agmen
ferro accincta vocat.

jam summas arces Tritonia, respice, Pallas 615
insedit, nimbo effulgens et Gorgone saeva.
ipse Pater Danaïs animos viresque secundas
sufficit, ipse deos in Dardana suscitât arma.
eripe, nate, fugam, finemque impone labori.
nusquam abero, et tutum patrio te limine sistam.' 620
dixerat, et spissis noctis se condidit umbris.
adparent dirae facies inimicaque Trojae
numina magna deum.

Tum vero omne mihi visum considerare in ignis
Ilium et ex imo verti Neptunia Troja ; 625
ac veluti summis antiquam in montibus ornum
cum ferro accisam crebrisque bipennibus instant
eruerè agricolae certatim, — illa usque minatur
et tremefacta comam concusso vertice nutat,
volneribus donec paulatim evicta, supremum 630
congemit, traxitque jugis avolsa ruinam.
descendo, ac ducente deo flammam inter et hostis
expedior ; dant tela locum, flammaeque recedunt.

Atque ubi jam patriae perventum ad limina sedis
antiquasque domos, genitor, quem tollere in altos 635
optabam primum montis primumque petebam,
abnegat excisa vitam producere Troja
exsiliumque pati. ' Vos O, quibus integer aevi
sanguis,' ait ' solidaeque suo stant robore vires,
vos agitate fugam : 640
me si caelicolae voluissent ducere vitam,
has mihi servassent sedes. Satis una superque
vidimus exscidia et captae superavimus urbi.
sic O, sic positum adfati discedite corpus.
ipse manu mortem inveniam ; miserebitur hostis 645
exuviasque petet ; facilis jactura sepulcri.

jam pridem invisus divis et inutilis annos
demoror, ex quo me divom pater atque hominum rex
fulminis adflavit ventis et contigit igni.'

Talia perstabat memorans, fixusque manebat. 650
nos contra effusi lacrimis, conjunxque Creüsa
Ascaniusque omnisque domus, ne vertere secum
cuncta pater fatoque urgenti incumbere vellet.
abnegat, inceptoque et sedibus haeret in isdem.
rursus in arma feror, mortemque miserrimus opto : 655
nam quod consilium aut quae jam fortuna dabatur?
' Mene efferre pedem, genitor, te posse relicto
sperasti, tantumque nefas patrio excidit ore?
si nihil ex tanta Superis placet urbe relinqui,
et sedet hoc animo, perituraeque addere Trojae 660
teque tuosque juvat, patet isti janua leto,
jamque aderit multo Priami de sanguine Pyrrhus,
gnatum ante ora patris, patrem qui obtruncat ad aras.
hoc erat, alma parens, quod me per tela, per ignis
eripis, ut mediis hostem in penetralibus, utque 665
Ascanium patremque meum juxtaque Creüsam
alterum in alterius mactatos sanguine cernam?
arma, viri, ferte arma ; vocat lux ultima victos.
reddite me Danaïs ; sinite instaurata revisam
proelia : numquam omnes hodie moriemur inulti.' 670

Hinc ferro accingor rursus clipeoque sinistram
insertabam aptans, meque extra tecta ferebam.
ecce autem complexa pedes in limine conjunx
haerebat, parvumque patri tendebat Iulum :
' Si periturus abis, et nos rape in omnia tecum ; 675
sin aliquam expertus sumptis spem ponis in armis,
hanc primum tutare domum. Cui parvus Iulus,
cui pater et conjunx quondam tua dicta relinquer?'
Talia vociferans gemitu tectum omne replebat,
cum subitum dictuque oritur mirabile monstrum. 680

namque manus inter maestorumque ora parentum
 ecce levis summo de vertice visus Iuli
 fundere lumen apex, tactuque innoxia mollis
 lambere flamma comas et circum tempora pasci.
 nos pavidi trepidare metu, crinemque flagrantem 685
 excutere et sanctos restinguere fontibus ignis.
 at pater Anchises oculos ad sidera laetus
 extulit, et caelo palmas cum voce tetendit :

‘Juppiter omnipotens, precibus si flecteris ullis,
 aspice nos ; hoc tantum ; et, si pietate meremur, 690
 da deinde auxilium, pater, atque haec omina firma.’
 vix ea fatus erat senior, subitoque fragore
 intonuit laevum, et de caelo lapsa per umbras
 stella facem ducens multa cum luce cucurrit.
 illam, summa super labentem culmina tecti, 695
 cernimus Idaea claram se condere silva
 signantemque vias ; tum longo limite sulcus
 dat lucem, et late circum loca sulphure fumant.
 hic vero victus genitor se tollit ad auras,
 adfaturque deos et sanctum sidus adorat. 700
 ‘Jam jam nulla mora est ; sequor, et qua ducitis adsum.
 di patrii, servate domum, servate nepotem.
 vestrum hoc augurium, vestroque in numine Troja est.
 cedo equidem, nec, nate, tibi comes ire recuso.’

Dixerat ille ; et jam per moenia clarior ignis 705
 auditur, propiusque aestus incendia volvunt.
 ‘Ergo age, care pater, cervici imponere nostrae ;
 ipse subibo humeris, nec me labor iste gravabit :
 quo res cumque cadent, unum et commune periculum,
 una salus ambobus erit. Mihi parvus Iulus 710
 sit comes, et longe servet vestigia conjunx :
 vos, famuli, quae dicam, animis advertite vestris.
 est urbe egressis tumulus templumque vetustum

desertae Cereris, juxtaque antiqua cupressus
 religione patrum multos servata per annos. 715
 hanc ex diverso sedem veniemus in unam.
 tu, genitor, cape sacra manu patriosque Penatis;
 me, bello e tanto digressum et caede recenti,
 attrectare nefas, donec me flumine vivo
 abluero.' 720

Haec fatus, latos humeros subjectaque colla
 veste super fulvique insternor pelle leonis,
 succedoquē oneri; dextrae se parvus Iulus
 implicuit sequiturque patrem non passibus aequis;
 pone subit conjunx: ferimur per opaca locorum; 725
 et me, quem dudum non ulla injecta movebant
 tela neque adverso glomerati ex agmine Grai,
 nunc omnes terrent aurae, sonus excitat omnis
 suspensum et pariter comitique onerique timentem.

Jamque propinquabam portis, omnemque videbar 730
 evasisse viam, subito cum creber ad auris
 visus adesse pedum sonitus, genitorque per umbram
 prospiciens, 'Nate' exclamat, 'fuge nate! propinquānt.
 ardentis clipeos atque aera micantia cerno!'—
 hic mihi nescio quod trepido male numen amicum 735
 confusam eripuit mentem. Namque avia cursu
 dum sequor, et nota excedo regione viarum,
 heu! misero conjunx fatone erepta Creūsa
 substitit, erravitne via, seu lassa resedit,
 incertum; nec post oculis est reddita nostris. 740
 nec prius amissam respexi animumque reflexi,
 quam tumultum antiquae Cereris sedemque sacratam
 venimus; hic demum collectis omnibus una
 defuit, et comites natumque virumque fefellit.
 quem non incusavi amens hominumque deorumque, 745
 aut quid in eversa vidi crudelius urbe?
 Ascanium Anchisenque patrem Teucrosque Penatis

commendo sociis et curva valle recondo ;
ipse urbem repeto et cingor fulgentibus armis.
stat casus renovare omnis, omnemque reverti 750
per Trojam, et rursus caput objectare periclis.

Principio muros obscuraque limina portae,
qua gressum extuleram, repeto, et vestigia retro
observata sequor per noctem et lumine lustrō.
horror ubique animos, simul ipsa silentia terrent. 755
inde domum, si forte pedem, si forte tulisset,
me refero : inruerant Danaï, et tectum omne tenebant.
ilicet ignis edax summa ad fastigia vento
volvitur ; exsuperant flammae, furit aestus ad auras.
procedo et Priami sedes arcemque reviso. 760
et jam porticibus vacuis Junonis asylo
custodes lecti Phoenix et dirus Ulixes.
praedam adservabant. Huc undique Troia gaza
incensis erepta adytis, mensaeque deorum,
crateresque auro solidi, captivaeque vestis 765
congeritur ; pueri et pavidæ longo ordine matres
stant circum.

Ausus quin etiam voces jactare per umbram
implevi clamore vias, maestusque Creüsam
nequiquam ingeminans iterumque iterumque vocavi.
quaerenti et tectis urbis sine fine furenti
infelix simulacrum atque ipsius umbra Creüsae
visa mihi ante oculos et nota major imago.
obstipui, steteruntque comae et vox faucibus haesit.
[tum sic adfari et curas his demere dictis :] 775
‘ Quid tantum insano juvat indulgere dolori,
O dulcis conjunx ? non haec sine numine divom
eveniunt ; nec te hinc comitem asportare Creüsam
fas, aut ille sinit superi regnator Olympi.
longa tibi exsilia, et vastum maris aequor arandum, 780

et terram Hesperiam venies, ubi Lydius arva
inter opima virum leni fluit agmine Thybris :
illic res laetae regnumque et regia conjunx
parta tibi. Lacrimas dilectae pelle Creüsae :
non ego Myrmidonum sedes Dolopumve superbas 785
aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divae Veneris nurus.

sed me magna deum Genetrix his detinet oris :
jamque vale, et nati serva communis amorem.’
haec ubi dicta dedit, lacrimantem et multa volentem
dicere deseruit, tenuisque recessit in auras.
ter conatus ibi collo dare bracchia circum :
ter frustra comprehensa manus effugit imago,
par levibus ventis volucrique simillima somno.

Sic demum socios consumpta nocte reviso. 795
atque hic ingentem comitum adfluxisse novorum
invenio admirans numerum, matresque virosque,
collectam exsilio pubem, miserabile vulgus.
undique convenere, animis opibusque parati,
in quascumque velim pelago deducere terras. 800
jamque jugis summae surgebat Lucifer Idæe
ducebatque diem, Danaïque obsessa tenebant
limina portarum, nec spes opis ulla dabatur ;
cessi, et sublato montes genitore petivi.

BOOK III.—THE WANDERING OF ÆNEAS.

THE exiles sail in early summer, and arrive at Thrace, but are alarmed by the prodigy of a bleeding thicket over Polydorus's grave (vv. 1-68). At Delos they consult Apollo, and (misunderstanding his oracle) settle in Crete, whence they are driven by a pestilence (69-146). Æneas is warned in a vision that Italy is the destined land: they set sail, but are overtaken by a storm (147-208). Seeking shelter at the Strophades, they are driven thence by the Harpies, and follow the coast as far as Epirus (209-293). Here they find Helenus and Andromache, who joyfully receive them in hospitality (294-355). The prophecy of Helenus: they depart, laden with gifts (356-505). They hail the coast of Italy, and proceed till they near Sicily and the residence of the Cyclops: the spectacle of Mount Ætna (506-587). Here they rescue one of the companions of Ulysses. The monster Polyphemus is seen approaching the shore: his cries summon his companions (588-681). Retracing their course, to avoid Scylla and Charybdis, they land at the port of Drepanum: the death of Anchises (682-718).

POSTQUAM res Asiae Priamique evertere gentem
 immeritam visum Superis, ceciditque superbum
 Ilium, et omnis humo fumat Neptunia Troja,
 diversa exsilia et desertas quaerere terras
 auguriis agimur divom, classemque sub ipsa 5
 Antandro et Phrygiae molimur montibus Idae, —
 incerti, quo fata ferant, ubi sistere detur, —
 contrahimusque viros. Vix prima inceperat aestas,
 et pater Anchises dare fatis vela jubebat;
 litora cum patriae lacrimans portusque relinquo 10
 et campos, ubi Troja fuit: feror exsul in altum
 cum sociis natoque Penatibus et magnis dis.

Terra procul vastis colitur Mavortia campis,
 Thraces arant, acri quondam regnata Lycurgo,
 hospitium antiquum Trojae sociique Penates, 15

dum Fortuna fuit. Feror huc, et litore curvo
moenia prima loco, fatis ingressus iniquis,
Aeneadasque meo nomen de nomine fingo.

Sacra Dionaeae matri divisque ferebam
auspiciibus coeptorum operum, superoque nitentem 20
caelicolum regi mactabam in litore taurum.
forte fuit juxta tumulus, quo cornea summo
virgulta et densis hastilibus horrida myrtus.
accessi, viridemque ab humo convellere silvam
conatus, ramis tegerem ut frondentibus aras, 25
horrendum et dictu video mirabile monstrum.
nam, quae prima solo ruptis radicibus arbos
vellitur, huic atro liquuntur sanguine guttae,
et terram tabo maculant. Mihi frigidus horror
membra quatit, gelidusque coit formidine sanguis. 30
rursus et alterius lentum convellere vimen
insequor, et causas penitus temptare latentis :
ater et alterius sequitur de cortice sanguis.
multa movens animo nymphas venerabar agrestis
Gradivumque patrem, Geticis qui praesidet arvis, 35
rite secundarent visus omenque levarent.
tertia sed postquam majore hastilia nisu
adgredior, genibusque adversae obluctor arenae –
eloquar, an sileam ? — gemitus lacrimabilis imo
auditur tumulo, et vox reddita fertur ad auris : 40
‘ Quid miserum, Aenea, laceras ? jam parce sepulto ;
parce pias scelerare manus. Non me tibi Troja
externum tulit, aut cruor hic de stipite manat.
heu ! fuge crudelis terras, fuge litus avarum :
nam Polydorus ego ; hic confixum ferrea texit 45
telorum seges et jaculis increvit acutis.’

Tum vero ancipiti mentem formidine pressus
obstipui, steteruntque comae et vox faucibus haesit.
hunc Polydorum auri quondam cum pondere magno

infelix Priamus furtim mandarāt alendum 50
 Threïcio regi, cum jam diffideret armis
 Dardaniae, cingique urbem obsidione videret.
 ille, ut opes fractae Teucrum, et Fortuna recessit,
 res Agamemnonias victriciaque arma secutus,
 fas omne abrumpit; Polydorum obtruncat, et auro 55
 vi potitur. Quid non mortalia pectora cogis,
 auri sacra fames? Postquam pavor ossa reliquit,
 delectos populi ad proceres primumque parentem
 monstra deum refero, et quae sit sententia posco.
 omnibus idem animus, scelerata excedere terra, 60
 linqui pollutum hospitium, et dare classibus austros.
 ergo instauramus Polydoro funus, et ingens
 aggeritur tumulo tellus; stant Manibus arae,
 caeruleis maestae vittis atraque cupresso,
 et circum Iliades crinem de more solutae; 65
 inferimus tepido spumantia cymbia lacte
 sanguinis et sacri pateras, animamque sepulchro
 condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
 dant maria et lenis crepitans vocat Auster in altum, 70
 deducunt socii navis et litora complent:
 provehimur portu, terraeque urbesque recedunt.
 sacra mari colitur medio gratissima tellus
 Nereïdum matri et Neptuno Aegaeo,
 quam pius Arcitenens oras et litora circum 75
 errantem Mycono e celsa Gyaroque revinxit,
 immotamque coli dedit et contemnere ventos.
 huc feror; haec fessos tuto placidissima portu
 accipit: egressi veneramur Apollinis urbem.
 rex Anius, rex idem hominum Phoebique sacerdos, 80
 vittis et sacra redimitus tempora lauro,
 occurrit; veterem Anchisen adgnoscit amicum.

jungimus hospitio dextras, et tecta subimus.

Templa dei saxo venerabar structa vetusto :

‘ Da propriam, Thymbraee, domum ; da moenia fessis
et genus et mansuram urbem ; serva altera Trojæ
Pergama, reliquias Danaum atque immitis Achilli.
quem sequimur ? quove ire jubes ? ubi ponere sedes ?
da, pater, augurium, atque animis inlabere nostris.’

Vix ea fatus eram : tremere omnia visa repente, 90
liminaque laurusque dei, totusque moveri
mons circum, et mugire adytis cortina reclusis.
submissi petimus terram, et vox fertur ad auris :
‘ Dardanidae duri, quae vos a stirpe parentum
prima tulit tellus, eadem vos ubere laeto 95
accipiet reduces. Antiquam exquirite matrem :
hic domus Aeneae cunctis dominabitur oris,
et nati natorum, et qui nascentur ab illis.’

Haec Phoebus ; mixtoque ingens exorta tumultu
laetitia, et cuncti quae sint ea moenia quaerunt, 100
quo Phoebus vocet errantis jubeatque reverti ?
tum genitor, veterum volvens monumenta virorum,
‘ Audite, O procures ’ ait ‘ et spes discite vestras :
Creta Jovis magni medio jacet insula ponto ;
mons Idaeus ubi, et gentis cunabula nostrae. 105
centum urbes habitant magnas, uberrima regna ;
maximus unde pater, si rite audita recordor,
Teucus Rhoeteas primum est advectus in oras,
optavitque locum regno. Nondum Ilium et arces
Pergameae steterant ; habitabant vallibus imis. 110
hinc mater cultrix Cybeli Corybantiaque aera
Idaeumque nemus ; hinc fida silentia sacris,
et juncti currum dominae subiere leones.
ergo agite, et, divom ducunt qua jussa, sequamur ;
placemus ventos et Gnosia regna petamus. 115

nec longo distant cursu ; modo Juppiter adsit,
 tertia lux classem Cretaeis sistet in oris.⁷
 sic fatus, meritos aris mactavit honores,
 taurum Neptuno, taurum tibi, pulcher Apollo,
 nigram Hiemi pecudem, Zephyris felicibus albam. 120

Fama volat pulsum regnis cessisse paternis
 Idomenea ducem, desertaque litora Cretae,
 hoste vacare domos, sedesque adstare relictas.
 linquimus Ortygiae portus, pelagoque volamus,
 bacchatamque jugis Naxon viridemque Donysam, 125
 Olearon, niveamque Paron, sparsasque per aequor
 Cycladas, et crebris legimus freta consita terris.
 nauticus exoritur vario certamine clamor ;
 hortantur socii : Cretam proavosque petamus.
 prosequitur surgens a puppi ventus euntis 130
 et tandem antiquis Curetum adlabimur oris.
 ergo avidus muros optatae molior urbis,
 Pergameamque voco, et laetam cognomine gentem
 hortor amare focos arcemque attollere tectis.

Jamque fere sicco subductae litore puppes ; 135
 conubiis arvisque novis operata juvenus ;
 jura domosque dabam : subito cum tabida membris,
 corrupto caeli tractu, miserandaque venit
 arboribusque satisque lues et letifer annus.
 linquebant dulcis animas, aut aegra trahebant 140
 corpora ; tum sterilis exurere Sirius agros ;
 arebant herbae, et victum seges aegra negabat.
 rursus ad oraclum Ortygiae Phoebumque remenso
 hortatur pater ire mari, veniamque precari :
 quam fessis finem rebus ferat ; unde laborum 145
 temptare auxilium jubeat ; quo vertere cursus.

Nox erat, et terris animalia somnus habebat :

¹²³ *domum*. R. ¹²⁵ *Naxum*. R. ¹²⁶ *Parum*. R.

¹²⁷ *concita*. R., H. ¹²⁸ & ¹²⁹ after ¹²³ R.

effigies sacrae divom Phrygiique Penates,
 quos mecum a Troja mediisque ex ignibus urbis
 extuleram, visi ante oculos adstare jacentis 150
 in somnis, multo manifesti lumine, qua se
 plena per insertas fundebat luna fenestras;
 tum sic adfari et curas his demere dictis:
 ‘Quod tibi delato Ortygiam dicturus Apollo est,
 hic canit, et tua nos en ultro ad limina mittit. 155
 nos te, Dardania incensa, tuaque arma secuti,
 nos tumidum sub te permensi classibus aequor,
 idem venturos tollemus in astra nepotes,
 imperiumque urbi dabimus: tu moenia magnis
 magna para, longumque fugae ne linque laborem. 160
 mutandae sedes: non haec tibi litora suasit
 Delius, aut Cretae jussit considerare Apollo.
 est locus, Hesperiam Grai cognomine dicunt, -
 terra antiqua, potens armis atque ubere glæbae;
 Oenotri coluere viri; nunc fama minores 165
 Italiam dixisse ducis de nomine gentem:
 hae nobis propriae sedes; hinc Dardanus ortus,
 Iasiusque pater, genus a quo principe nostrum.
 surge age, et haec laetus longaevo dicta parenti
 haud dubitanda refer: Corythum terrasque requirat
 Ausonias; Dictaea negat tibi Juppiter arva.’

Talibus attonitus visis et voce deorum —
 nec sopor illud erat, sed coram adgnosce voltus
 velatasque comas praesentiaque ora videbar;
 tum gelidus toto manabat corpore sudor — 175
 corripio e stratis corpus, tendoque supinas
 ad caelum cum voce manus, et munera libo
 intemerata focis. Perfecto laetus honore
 Anchisen facio certum, remque ordine pando.
 agnovit prolem ambiguum geminosque parentes, 180

seque novo veterum deceptum errore locorum.
tum memorat : ' Nate, Iliacis exercite fatis,
sola mihi talis casus Cassandra canebat.
nunc repeto haec generi protendere debita nostro,
et saepe Hesperiam, saepe Itala regna vocare. 185
sed quis ad Hesperiae venturos litora Teucros
crederet? aut quem tum vates Cassandra moveret?
cedamus Phoebo, et moniti meliora sequamur.'
sic ait ; et cuncti dicto paremus ovantes ;
hanc quoque deserimus sedem, paucisque relictis 190
vela damus, vastumque cava trabe currimus aequor.

Postquam altum tenuere rates, nec jam amplius ullae
adparent terrae, caelum undique et undique pontus,
tum mihi caeruleus supra caput adstitit imber,
noctem hiememque ferens, et inhorruit unda tenebris.
continuo venti volvunt mare, magnaue surgunt
aequora ; dispersi jactamur gurgite vasto ;
involvere diem nimbi, et nox umida caelum
abstulit ; ingeminant abruptis nubibus ignes.
excutimur cursu, et caecis erramus in undis. 200
ipse diem noctemque negat discernere caelo,
nec meminisse viae media Palinurus in unda.
tris adeo incertos caeca caligine soles
erramus pelago, totidem sine sidere noctes.
quarto terra die primum se attollere tandem 205
visa, aperire procul montis, ac volvere fumum.
vela cadunt, remis insurgimus ; haud mora, nautae
adnixa torquent spumas et caerula verrunt.

Servatum ex undis Strophadum me litora primum
accipiunt ; Strophades Graio stant nomine dictae, 210
insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae, Phineïa postquam
clausa domus, mensasque metu liquere priores.
tristius haud illis monstrum, nec saevior ulla

pestis et ira deum Stygiis sese extulit undis. 215
virginei volucrum voltus, foedissima ventris
proluvia, uncaeque manus, et pallida semper
ora fame.

Huc ubi delati portus intravimus, ecce
laeta boum passim campis armenta videmus, 220
caprigenumque pecus nullo custode per herbas.
inruimus ferro, et divos ipsumque vocamus
in partem praedamque Jovem; tum litore curvo
exstruimusque toros, dapibusque epulamur opimis.
at subitae horrifico lapsu de montibus adsunt 225
Harpyiae, et magnis quatiunt clangoribus alas,
diripiuntque dapes, contactuque omnia foedant
immundo; tum vox taetrum dira inter odorem.
rursum in secessu longo sub rupe cavata,
arboribus clausi circum atque horrentibus umbris, 230
instruimus mensas arisque reponimus ignem:
rursum ex diverso caeli caecisque latebris
turba sonans praedam pedibus circumvolat uncis,
polluit ore dapes. Sociis tunc, arma capessant,
edico, et dira bellum cum gente gerendum. 235
haud secus ac jussi faciunt, tectosque per herbam
disponunt enses et scuta latentia conduunt.
ergo ubi delapsae sonitum per curva dedere
litora, dat signum specula Misenus ab alta
aere cavo. Invadunt socii, et nova proelia temptant,
obscenas pelagi ferro foedare volucres:
sed neque vim plumis ullam nec volnera tergo
accipiunt, celerique fuga sub sidera lapsae
semesam praedam et vestigia foeda relinquunt.

Una in praecelsa consedit rupe Celaeno, 245
infelix vates, rumpitque hanc pectore vocem:
'Bellum etiam pro caede boum stratisque juvencis,

Laomedontiadae, bellumne inferre paratis,
et patrio Harpyias insontis pellere regno?
accipite ergo animis atque haec mea figite dicta, 250
quae Phoebos pater omnipotens, mihi Phoebus Apollo
praedixit, vobis Furiarum ego maxuma pando.
Italiam cursu petitis, ventisque vocatis
ibitis Italiam, portusque intrare licebit;
sed non ante datam cingetis moenibus urbem, 255
quam vos dira fames nostraeque injuria caedis
ambesas subigat malis absumere mensas.
dixit, et in silvam pennis ablata refugit.

— At sociis subita gelidus formidine sanguis
deriguit; cecidere animi, nec jam amplius armis, 260
sed votis precibusque jubent exposcere pacem,
sive deae, seu sint dirae obscaeque volucres.
et pater Anchises passis de litore palmis
numina magna vocat, meritosque indicit honores:
‘Di, prohibete minas; di, talem avertite casum, 265
et placidi servate pios!’ Tum litore funem
deripere, excussosque jubet laxare rudentes.
tendunt vela Noti; fugimus spumantibus undis,
qua cursum ventusque gubernatorque vocabat.
jam medio adparet fluctu nemorosa Zacynthos 270
Dulichiumque Sameque et Neritos ardua saxis.
effugimus scopulos Ithacae, Laërtia regna,
et terram altricem saevi exsecramur Ulixi.
mox et Leucatae nimbose cacumina montis
et formidatus nautis aperitur Apollo. 275
hunc petimus fessi et parvae succedimus urbi;
ancora de prora jacitur, stant litore puppes.

Ergo insperata tandem tellure potiti,
lustramurque Jovi votisque incendimus aras,
Actiaque Iliacis celebramus litora ludis. 280
exercent patrias oleo labente palaestras

nudati socii; juvat evasisse tot urbes
 Argolicas, mediosque fugam tenuisse per hostis.
 interea magnum sol circumvolvitur annum,
 et glacialis hiemps aquilonibus asperat undas. 285
 aere cavo clipeum, magni gestamen Abantis,
 postibus adversis figo, et rem carmine signo :
 AENEAS HAEC DE DANAIS VICTORIBVS ARMA.
 linquere tum portus jubeo et considerare transtris :
 certatim socii feriunt mare et aequora verrunt. 290
 protinus aërias Phaeacum abscondimus arces,
 litoraue Epiri legimus portuque subimus
 Chaonio, et celsam Buthroti accedimus urbem.

Hic incredibilis rerum fama occupat auris,
 Priamiden Helenum Graias regnare per urbes, 295
 conjugio Aeacidae Pyrrhi sceptrisque potitum,
 et patrio Andromachen iterum cessisse marito.
 obstipui, miroque incensum pectus amore,
 compellare virum et casus cognoscere tantos.
 progredior portu, classis et litora linquens : 300
 sollemnis cum forte dapes et tristia dona
 ante urbem in luco falsi Simoëntis ad undam
 libabat cineri Andromache, Manisque vocabat
 Hectoreum ad tumulum, viridi quem caespite inanem
 et geminas, causam lacrimis, sacraverat aras. 305

Ut me conspexit venientem et Troïa circum
 arma amens vidit, magnis exterrita monstros
 deriguit visu in medio, calor ossa reliquit;
 labitur, et longo vix tandem tempore fatur :
 ‘ Verane te facies, verus mihi nuntius adfers, 310
 nate dea? vivisne? aut, si lux alma recessit,
 Hector ubi est?’ dixit, lacrimasque effudit et omnem
 implevit clamore locum. Vix pauca furenti
 subicio, et raris turbatus vocibus hisco :
 ‘Vivo equidem, vitamque extrema per omnia duco ;

ne dubita, nam vera vides.

heu ! quis te casus dejectam conjuge tanto
excipit? aut quae digna satis fortuna revisit
Hectoris Andromachen? Pyrrhin' conubia servas?'

Dejecit voltum et demissa voce locuta est : 320

' O felix una ante alias Priameïa virgo,
hostilem ad tumultum Trojae sub moenibus altis
jussa mori, quae sortitus non pertulit ullos,
nec victoris eri tetigit captiva cubile !

nos, patria incensa, diversa per aequora vectae, 325

stirpis Achilleae fastus juvenemque superbum,
servitio enixae, tulimus : qui deinde, secutus
Ledaeam Hermionen Lacedaemoniosque hymenaeos,
me famulo famulamque Heleno transmisit habendam.

ast illum, ereptae magno inflammatus amore 330

conjugis et scelerum Furiis agitatus, Orestes
excipit incautum patriasque obtruncat ad aras.

morte Neoptolemi regnorum reddita cessit

pars Heleno, qui Chaonios cognomine campos

Chaoniamque omnem Trojano a Chaone dixit, 335

Pergamaque Iliacamque jugis hanc addidit arcem.

sed tibi qui cursum venti, quae fata dedere?

aut quisnam ignarum nostris deus adpulit oris?

quid puer Ascanius? superatne et vescitur aura,

quem tibi jam Troja — 340

ecqua tamen puero est amissae cura parentis?

ecquid in antiquam virtutem animosque virilis

et pater Aeneas et avunculus excitat Hector?'

Talia fundebat lacrimans longosque ciebat
incassum fletus, cum sese a moenibus heros 345

Priamides multis Helenus comitantibus adfert,

adgnoscitque suos, laetusque ad limina ducit,

et multum lacrimas verba inter singula fundit.

³¹⁹ *Andromache*, some MSS. & Eds. ³²¹ *heri.* H.

³²⁰ *flammat.* R. ³⁴⁸ rejected by R.

procedo, et parvam Trojam simulataque magnis
Pergama, et arentem Xanthi cognomine rivum 350
adgnosco, Scaeeaeque amplector limina portae.

nec non et Teucris socia simul urbe fruuntur :
illos porticibus rex accipiebat in amplis ;
aulam medio libabant pocula Bacchi,
impositis auro dapibus, paterasque tenebant. 355

Jamque dies alterque dies processit, et auras
vela vocant tumidoque inflatur carbasus austro.

his vatem adgredior dictis ac talia quaeso :
H 'Trojgena, interpres divom, qui numina Phoebi,
qui tripodas, Clarii laurus, qui sidera sentis, 360
et volucrum linguas et praepetis omina pennae,
fare age — namque omnem cursum mihi prospera dixit
religio, et cuncti suaserunt numine divi

Italiam petere et terras temptare repostas :
sola novum dictuque nefas Harpyia Celaeno 365
prodigium canit, et tristis denuntiat iras,
obscuramque famem — quae prima pericula vito?
quidve sequens tantos possim superare labores?'

Hic Helenus, caesis primum de more juvencis,
exorat pacem divom, vittasque resolvit 370
sacra capitis, meque ad tua limina, Phoebe,
ipse manu multo suspensum numine ducit,
atque haec deinde canit divino ex ore sacerdos :

'Nate dea, — nam te majoribus ire per altum
auspiciis manifesta fides : sic fata deum rex 375
sortitur, volvitque vices ; is vertitur ordo —
pauca tibi e multis, quo tutior hospita lustres
aequora et Ausonio possis considerare portu,
expediam dictis ; prohibent nam cetera Parcae
scire Helenum, farique vetat Saturnia Juno. 380
principio Italiam, quam tu jam rere propinquam

vicinosque, ignare, paras invadere portus,
 longa procul longis via dividit invia terris.
 ante et Trinacria lentandus remus in unda,
 et salis Ausonii lustrandum navibus aequor, 385
 infernique lacus, Aeaeaeque insula Circae,
 quam tuta possis urbem componere terra.
 signa tibi dicam ; tu condita mente teneto :
 cum tibi sollicito secreti ad fluminis undam
 litoreis ingens inventa sub ilicibus sus 390
 triginta capitum fetus enixa jacebit,
 alba, solo recubans, albi circum ubera nati,
 is locus urbis erit, requies ea certa laborum.
 nec tu mensarum morsus horresce futuros :
 fata viam invenient, aderitque vocatus Apollo. 395

‘ Has autem terras, Italique hanc litoris oram,
 proxuma quae nostri perfunditur aequoris aestu,
 effuge ; cuncta malis habitantur moenia Grais.
 hic et Narycii posuerunt moenia Locri,
 et Sallentinos obsedit milite campos 400
 Lyctius Idomeneus ; hic illa ducis Meliboei
 parva Philoctetae subnixa Petelia muro.
 quin, ubi transmissae steterint trans aequora classes,
 et positis aris jam vota in litore solves,
 purpureo velare comas adopertus amictu, 405
 ne qua inter sanctos ignis in honore deorum
 hostilis facies occurrat et omina turbet.
 hunc socii morem sacrorum, hunc ipse teneto :
 hac casti maneant in religione nepotes.

‘ Ast ubi digressum Siculae te admoverit orae 410
 ventus, et angusti rarescent claustra Pelori,
 laeva tibi tellus et longo laeva petantur
 aequora circuitu : dextrum fuge litus et undas.
 haec loca vi quondam et vasta convolsa ruina —
 tantum aevi longinqua valet mutare vetustas — 415

dissiluisse ferunt, cum protinus utraque tellus
 una foret; venit medio vi pontus et undis
 Hesperium Siculo latus abscidit, arvaque et urbes
 litore diductas angusto interluit aestu.
 dextrum Scylla latus, laevum implacata Charybdis 420
 obsidet, atque imo barathri ter gurgite vastos
 sorbet in abruptum fluctus, rursusque sub auras
 erigit alternos et sidera verberat unda.
 at Scyllam caecis cohibet spelunca latebris,
 ora exsertantem et navis in saxa trahentem. 425
 prima hominis facies et pulchro pectore virgo
 pube tenus, postrema immani corpore pristis,
 delphinum caudas utero commissa luporum.
 praestat Trinacrii metas lustrare Pachyni
 cessantem, longos et circumflectere cursus, 430
 quam semel informem vasto vidisse sub antro
 Scyllam, et caeruleis canibus resonantia saxa.

‘Praeterea, si qua est Heleno prudentia, vati
 si qua fides, animum si veris implet Apollo,
 unum illud tibi, nate dea, proque omnibus unum 435
 praedicam, et repetens iterumque iterumque monebo:
 Junonis magnae primum prece numen adora;
 Junoni cane vota libens, dominamque potentem
 supplicibus supera donis: sic denique victor
 Trinacria finis Italos mittere relicta. 440

✓ ‘Huc ubi delatus Cumaeam accesseris urbem,
 divinosque lacus, et Averna sonantia silvis,
 insanam vatem aspicias, quae rupe sub ima
 fata canit, foliisque notas et nomina mandat.
 quaecumque in foliis descripsit carmina virgo, 445
 digerit in numerum, atque antro seclusa relinquit.
 illa manent immota locis, neque ab ordine cedunt;
 verum eadem, verso tenuis cum cardine ventus

impulit et teneras turbavit janua frondes,
 numquam deinde cavo volitantia prendere saxo, 450
 nec revocare situs aut jungere carmina curat :
 inconsulti abeunt, sedemque odere Sibyllae.
 hic tibi ne qua morae fuerint dispendia tanti, —
 quamvis increpitent socii, et vi cursus in altum
 vela vocet, possisque sinus implere secundos, — 455
 quin adeas vatem precibusque oracula poscas
 ipsa canat, vocemque volens atque ora resolvat.
 illa tibi Italiae populos venturaque bella,
 et quo quemque modo fugiasque ferasque laborem
 expediet, cursusque dabit venerata secundos. 460
 haec sunt, quae nostra liceat te voce moneri.
 vade age, et ingentem factis fer ad aethera Trojam.’

¶ Quae postquam vates sic ore effatus amico est,
 dona dehinc auro gravia sectoque elephanto
 imperat ad navis ferri, stipatque carinis 465
 ingens argentum, Dodonaeosque lebetas,
 loricam consertam hamis auroque trilicem,
 et conum insignis galeae cristasque comantis,
 arma Neoptolemi ; sunt et sua dona parenti.
 addit equos, additque duces ; 470
 remigium supplet ; socios simul instruit armis.

Interea classem velis aptare jubebat
 Anchises, fieret vento mora ne qua ferenti.
 quem Phoebi interpres multo compellat honore :
 ‘ Conjugio, Anchise, Veneris dignate superbo, 475
 cura deum, bis Pergameis erepte ruinis,
 ecce tibi Ausoniae tellus ; hanc arripe velis.
 et tamen hanc pelago praeterlabare necesse est ;
 Ausoniae pars illa procul, quam pandit Apollo.
 vade ’ ait ‘ O felix nati pietate. Quid ultra 480
 provehor, et fando surgentis demoror austros ? ’

Nec minus Andromache, digressu maesta supremo,
 fert picturatas auri subtemine vestes
 et Phrygiam Ascanio chlamydem (nec cedit honore),
 textilibusque onerat donis, ac talia fatur : 485
 ‘ Accipe et haec, manuum tibi quae monumenta mearum
 sint, puer, et longum Andromachae testentur amorem,
 conjugis Hectoreae. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago :
 sic oculos, sic ille manus, sic ora ferebat ; 490
 et nunc aequali tecum pubesceret aevo.’

Hos ego digrediens lacrimis adfabar obortis :
 ‘ Vivite felices, quibus est fortuna peracta
 jam sua ; nos alia ex aliis in fata vocamur.
 vobis parta quies ; nullum maris aequor arandum, 495
 arva neque Ausoniae semper cedentia retro
 quaerenda : effigiem Xanthi Trojamque videtis,
 quam vestrae fecere manus, melioribus, opto,
 auspiciis, et quae fuerit minus obvia Graeis.
 si quando Thybrim vicinaque Thybridis arva 500
 intraro, gentique meae data moenia cernam,
 cognatas urbes olim populosque propinquos,
 Epiro, Hesperia, quibus idem Dardanus auctor
 atque idem casus, unam faciemus utramque
 Trojam animis ; maneat nostros ea cura nepotes.’ 505

Provehimur pelago vicina Ceraunia juxta,
 unde iter Italiam cursusque brevissimus undis.
 sol ruit interea et montes umbrantur opaci,
 sternimur optatae gremio telluris ad undam,
 sortiti remos, passimque in litore sicco 510
 corpora curamus ; fessos sopor inrigat artus.
 necdum orbem medium Nox horis acta subibat :
 haud segnis strato surgit Palinurus et omnis
 explorat ventos, atque auribus aëra captat ;
 sidera cuncta notat tacito labentia caelo, 515

Arcturum pluviasque Hyadas geminosque Triones,
 armatumque auro circumspicit Oriona.
 postquam cuncta videt caelo constare sereno,
 dat clarum e puppi signum; nos castra movemus,
 temptamusque viam et velorum pandimus alas. 520

† Jamque rubescebat stellis Aurora fugatis,
 cum procul obscuros collis humilemque videmus
 Italiam. *Italiam* primus conclamat Achates,
Italiam laeto socii clamore salutant.

tum pater Anchises magnum cratera corona 525
 induit, implevitque mero, divosque vocavit
 stans celsa in puppi:

‘Di maris et terrae tempestatumque potentes,
 ferte viam vento facilem et spirate secundi.’

crebrescunt optatae aerae, portusque patescit 530
 jam propior, templumque adparet in arce Minervae.
 vela legunt socii, et proras ad litora torquent.

portus ab euro fluctu curvatus in arcum;
 objectae salsa spumant aspargine cautes;
 ipse latet; gemino demittunt bracchia muro 535
 turriti scopuli, refugitque ab litore templum.

quattuor hic, primum omen, equos in gramine vidi
 tondentis campum late, candore nivali.

et pater Anchises: ‘Bellum, O terra hospita, portas;
 bello armantur equi, bellum haec armenta minantur.

sed tamen idem olim curru succedere sueti
 quadrupedes, et frena iugo concordia ferre:
 spes et pacis’ ait. Tum numina sancta precamur
 Palladis armisonae, quae prima accepit oventis,
 et capita ante aras Phrygio velamur amictu; 545
 praeceptisque Heleni, dederat quae maxima, rite
 Junoni Argivae jussos adolemus honores.

Haud mora, continuo perfectis ordine votis,

cornua velatarum obvertimus antennarum,
 Graiugenumque domos suspectaque linquimus arva.
 hinc sinus Herculei (si vera est fama) Tarenti
 cernitur; attollit se diva Lacinia contra,
 Caulonisque arces et navifragum Scylaceum.
 tum procul e fluctu Trinacria cernitur Aetna,
 et gemitum ingentem pelagi pulsataque saxa 555
 audimus longe fractasque ad litora voces,
 exsultantque vada, atque aestu miscentur arenae.
 et pater Anchises: 'Nimirum haec illa Charybdis:
 hos Helenus scopulos, haec saxa horrenda canebat.
 eripite, O socii, pariterque insurgite remis!' 560

Haud minus ac jussi faciunt, primusque rudentem
 contorsit laevas proram Palinurus ad undas:
 laevam cuncta cohors remis ventisque petivit.
 tollimur in caelum curvato gurgite, et idem 565
 subducta ad Manis imos desedimus unda.
 ter scopuli clamorem inter cava saxa dedere:
 ter spumam elisam et rorantia vidimus astra.
 interea fessos ventus cum sole reliquit,
 ignarique viae Cyclopum adlabimur oris.

Portus ab accessu ventorum immotus et ingens 570
 ipse; sed horrificis juxta tonat Aetna ruinis;
 interdumque atram prorumpit ad aethera nubem,
 turbine fumantem piceo et candente favilla,
 attollitque globos flammarum et sidera lambit;
 interdum scopulos avolsaque viscera montis 575
 erigit eructans, liquefactaque saxa sub auras
 cum gemitu glomerat, fundoque exaestuat imo.
 fama est Enceladi semiustum fulmine corpus
 urgueri mole hac, ingentemque insuper Aetnam
 impositam ruptis flammam exspirare caminis; 580
 et fessum quotiens mutet latus, intremere omnem
murmure Trinacriam, et caelum subtexere fumo.

noctem illam tecti silvis immania monstra
 perferimus, nec quae sonitum det causa videmus.
 nam neque erant astrorum ignes, nec lucidus aethra
 siderea polus, obscuro sed nubila caelo,
 et lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eōo,
 umentemque Aurora polo dimoverat umbram :
 cum subito e silvis, macie confecta suprema, 590
 ignoti nova forma viri miserandaque cultu
 procedit, supplexque manus ad litora tendit.
 respicimus : dira inluvies inmissaque barba,
 consertum tegumen spinis ; at cetera Graius,
 [et quondam patriis ad Trojam missus in armis.] 595
 isque ubi Dardanios habitus et Troïa vidit
 arma procul, paulum aspectu conterritus haesit,
 continuitque gradum ; mox sese ad litora praeceps
 cum fletu precibusque tulit : ‘ Per sidera testor,
 per superos atque hoc caeli spirabile lumen, 600
 tollite me, Teucri ; quascumque abducite terras ;
 hoc sat erit. Scio me Danais e classibus unum,
 et bello Iliacos fateor petiisse Penatis ;
 pro quo, si sceleris tanta est injuria nostri,
 spargite me in fluctus, vastoque inmergite ponto. 605
 si pereo, hominum manibus periisse juvabit.’

Dixerat, et genua amplexus genibusque volutans
 haerebat. Qui sit, fari, quo sanguine cretus,
 hortamur ; quae deinde agitet fortuna, fateri.
 ipse pater dextram Anchises, haud multa moratus, 610
 dat juveni, atque animum praesenti pignore firmat.
 ille haec, deposita tandem formidine, fatur :

‘ Sum patria ex Ithaca, comes infelicitis Ulixi,
 nomine Achaemenides, Trojam genitore Adamasto
 paupere — mansissetque utinam fortuna ! — profectus.

hic me, dum trepidi crudelia limina linquunt,
 inmemores socii vasto Cyclopis in antro
 deseruere. Domus sanie dapibusque cruentis,
 intus opaca, ingens; ipse arduus, altaque pulsat
 sidera — Di, talem terris avertite pestem! — 620
 nec visu facilis nec dictu adfabilis ulli.

visceribus miserorum et sanguine vescitur atro.
 vidi egomet, duo de numero cum corpora nostro
 prensa manu magna, medio resupinus in antro,
 frangeret ad saxum, sanieque exspersa natarent 625
 limina; vidi atro cum membra fluentia tabo
 manderet, et tepidi tremarent sub dentibus artus.
 haud impune quidem; nec talia passus Ulixes,
 oblitusve sui est Ithacus discrimine tanto.

nam simul expletus dapibus vinoque sepultus 630
 cervicem inflexam posuit, jacuitque per antrum
 immensus, saniem eructans et frusta cruento
 per somnum commixta mero, nos, magna precati
 numina sortitique vices, una undique circum
 fundimur, et telo lumen terebramus acuto, — 635
 ingens, quod torva solum sub fronte latebat,
 Argolici clipei aut Phoebeae lampadis instar, —
 et tandem laeti sociorum ulciscimur umbras.

sed fugite, O miseri, fugite, atque ab litore funem
 rumpite. 640

nam qualis quantusque cavo Polyphemus in antro
 lanigeras claudit pecudes atque ubera pressat,
 centum alii curva haec habitant ad litora volgo
 infandi Cyclopes, et altis montibus errant.
 tertia jam lunae se cornua lumine complent, 645
 cum vitam in silvis inter deserta ferarum
 lustra domosque traho, vastosque ab rupe Cyclopas
 prospicio, sonitumque pedum **vocemque** tremesco.

victum infelicem, ^{herbarum} bacas lapidosaque corna,
 dant rami, et volsis pascunt radicibus herbae. 650
 omnia conlustrans, hanc primum ad litora classem
 conspexi venientem. Huic me, quaecumque fuisset,
 addixi : satis est gentem effugisse nefandam.
 vos animam hanc potius quocumque absumite leto.'

HA Vix ea fatus erat, summo cum monte videmus 655
 ipsum inter pecudes vasta se mole moventem
 pastorem Polyphemum et litora nota petentem,
 monstrum horrendum, informe, ingens, cui lumen
 ademptum.

trunca manu pinus regit et vestigia firmat ;
 lanigeræ comitantur oves — ea sola voluptas 660
 solamenque mali.

postquam altos tetigit fluctus et ad aequora venit,
 luminis effossi fluidum lavit inde cruorem,
 dentibus infrendens gemitu, graditurque per aequor
 jam medium, necdum fluctus latera ardua tinxit. 665
 nos procul inde fugam trepidi celerare, recepto
 supplice sic merito, tacitique incidere funem ;
 verrimus et proni certantibus aequora remis.

sensit, et ad sonitum vocis vestigia torsit.
 verum ubi nulla datur dextra adfectare potestas, 670
 nec potis Ionios fluctus aequare sequendo,
 clamorem immensum tollit, quo pontus et omnes
 contremuere undae, penitusque exterrita tellus
 Italiae, curvisque immugiit Aetna cavernis.

At genus e silvis Cycloperum et montibus altis 675
 excitum ruit ad portus et litora complent.
 cernimus adstantis nequiquam lumine torvo
 Aetnaeos fratres, caelo capita alta ferentis,
 concilium horrendum : quales cum vertice celso
 aëriae quercus, aut coniferae cyparissi 680

constiterunt, silva alta Jovis, lucusve Dianae.
 praecipites metus acer agit quocumque rudentis
 excutere, et ventis intendere vela secundis.
 contra jussa monent Heleni Scyllam atque Charybdis
 inter, utramque viam leti discrimine parvo, 685
 ni teneant cursus; certum est dare lintea retro.
 ecce autem Boreas angusta ab sede Pelori
 missus adest. Vivo praetervehor ostia saxo
 Pantagiae Megarosque sinus Thapsumque jacentem.
 talia monstrabat relegens errata retrorsus 690
 litora Achaemenides, comes infelicis Ulixi.

Sicanio praetenta sinu jacet insula contra
 Plemyrion undosum; nomen dixere priores
 Ortygiam. Alpheum fama est huc Elidis amnem
 occultas egisse vias subter mare; qui nunc 695
 ore, Arethusa, tuo Siculis confunditur undis.
 jussi numina magna loci veneramur; et inde
 exsupero praepingue solum stagnantis Helori.
 hinc altas cautes projectaque saxa Pachyni
 radimus, et fatis numquam concessa moveri 700
 adparet Camerina procul campique Geloi,
 immanisque Gela fluvii cognomine dicta.
 arduus inde Acragas ostentat maxuma longe
 moenia, magnanimum quondam generator equorum;
 teque datis linquo ventis, palmosa Selinus, 705
 et vada dura lego saxis Lilybeia caecis.

Hinc Drepani me portus et inlaetabilis ora
 accipit. Hic, pelagi tot tempestatibus actis,
 heu genitorem, omnis curae casusque levamen,
 amitto Anchisen: hic me, pater optume, fessum 710
 deseris, heu, tantis nequiquam erepte periclis!
 nec vates Helenus, cum multa horrenda moneret,

684 *Scylla. Charybdis.* R. 686 before 685 R. 690 *retrorsum.* H.

708 *Acragans.* R. 708 *actus.* H. 711 *nequidquam.* H.

hos mihi praedixit luctus, non dira Celaeno.
hic labor extremus, longarum haec meta viarum.
hinc me digressum vestris deus adpulit oris. 715

Sic pater Aeneas intentis omnibus unus
fata renarrabat divom, cursusque docebat.
conticuit tandem, factoque hic fine quievit.

BOOK IV. — DEPARTURE FROM CARTHAGE.

DIDO converses with her sister Anna of her love for Æneas (vv. 1-50), which she betrays by other tokens (54-89). Juno concert with Venus a device for uniting them in marriage (90-128). A hunting party is formed for the queen and her guests: Dido and Æneas are driven by the divine plot to shelter in a cave (129-172). Fame reports their alliance: jealousy and wrath of Iarbas (173-217). Jupiter sends Mercury to command the departure of Æneas, whom he finds laying the foundations of the citadel (218-278). Æneas summons his companions: Dido reproaches him with his intended flight (279-392). The fleet is made ready: he listens unmoved to the entreaties of Dido and Anna (393-449). The queen, maddened, resolves on death, first seeking magic incantations (450-521). Sleepless, at night, she exclaims against Trojan perfidy. Meanwhile Mercury in vision again warns Æneas to flee: he hastens the departure of the fleet (522-583). Despair of Dido at his flight: she invokes curses upon the fugitive and his posterity (584-629). Simulating religious rites, she causes her chamber to be prepared, and slays herself, after a last appeal to her sister (629-692). Juno, by embassy of Iris, releases her tormented spirit (623-705).

AT regina gravi jamdudum saucia cura
 volnus alit venis, et caeco carpitur igni.
 multa viri virtus animo, multusque recursat
 gentis honos: haerent infixi pectore voltus
 verbaque, nec placidam membris dat cura quietem. 5

Postera Phoebea lustrabat lampade terras,
 umentemque Aurora polo dimoverat umbram,
 cum sic unanimam adloquitur male sana sororem:
 'Anna soror, quae me suspensam insomnia terrent!
 quis novus hic nostris successit sedibus hospes, 10
 quem sese ore ferens, quam forti pectore et armis!
 credo equidem, nec vana fides, genus esse deorum.
 degeneres animos timor arguit: heu, quibus ille
 jactatus fatis! quae bella exhausta canebat!

si mihi non animo fixum immotumque sederet, 15
 ne cui me vinclo vellem sociare jugali,
 postquam primus amor deceptam morte fefellit;
 si non pertaesum thalami taedaeque fuisset,
 huic uni forsán potui succumbere culpae.
 Anna, fatebor enim, miseri post fata Sychaei 20
 conjugis et sparsos fraterna caede Penatis,
 solus hic inflexit sensus, animumque labantem
 impulit: adgnosco veteris vestigia flammae.
 sed mihi vel tellus optem prius ima dehiscat,
 vel Pater omnipotens adigat me fulmine ad umbras, 25
 pallentis umbras Erebi noctemque profundam,
 ante, Pudor, quam te violo, aut tua jura resolvo.
 ille meos, primus qui me sibi junxit, amores
 abstulit; ille habeat secum servetque sepulchro.
 sic effata sinum lacrimis implevit obortis. 30

Anna refert: 'O luce magis dilecta sorori,
 solane perpetua maerens carpere juventa,
 nec dulcis natos, Veneris nec praemia noris?
 id cinerem aut Manis credis curare sepultos?
 esto: aegram nulli quondam flexere mariti, 35
 non Libyae, non ante Tyro; despectus Iarbas
 ductoresque alii, quos Africa terra triumphis
 dives alit: placitone etiam pugnabis amori?
 nec venit in mentem, quorum consederis arvis?
 hinc Gaetulæ urbes, genus insuperabile bello, 40
 et Numidæ infreni cingunt et inhospita Syrtis;
 hinc deserta siti regio, lateque furentes
 Barcaei. Quid bella Tyro surgentia dicam,
 germanique minas?
 dis equidem auspiciis reor et Junone secunda 45
 hunc cursum Iliacas vento tenuisse carinas.
 quam tu urbem, soror, hanc cernes, quæ surgere regna

conjugio tali ! Teucrum comitantibus armis
 Punica se quantis attollet gloria rebus !
 tu modo posce deos veniam, sacrisque litatis 50
 indulge hospitio, causasque innecte morandi,
 dum pelago desaevit hiemps et aquosus Orion,
 quassataeque rates, dum non tractabile caelum.'

His dictis incensum animum inflammavit amore,
 spemque dedit dubiae menti, solvitque pudorem. 55
 principio delubra adeunt, pacemque per aras
 exquirunt ; mactant lectas de more bidentis
 legiferae Cereri Phoeboque patrique Lyaeo,
 Junoni ante omnis, cui vincla jugalia curae.
 ipsa, tenens dextra pateram, pulcherrima Dido 60
 candentis vaccae media inter cornua fundit,
 aut ante ora deum pinguis spatiat ad aras,
 instauratque diem donis, pecudumque reclusis
 pectoribus inhians spirantia consulit exta.

Heu vatum ignarae mentes ! quid vota furentem, 65
 quid delubra juvant ? Est mollis flamma medullas
 interea, et tacitum vivit sub pectore volnus.
 — uritur infelix Dido, totaque vagatur
 urbe furens, qualis coniecta cerva sagitta,
 quam procul incautam nemora inter Cresia fixit 70
 pastor agens telis, liquitque volatile ferrum
 nescius ; illa fuga silvas saltusque peragrat
 Dictaeos ; haeret lateri letalis arundo.
 nunc media Aenean secum per moenia ducit,
 Sidoniasque ostentat opes urbemque paratam ; 75
 incipit effari, mediaque in voce resistit ;
 nunc eadem labente die convivium quaerit,
 Iliacosque iterum demens audire labores
 exposcit, pendetque iterum narrantis ab ore.
 post, ubi digressi, lumenque obscura vicissim 80

" impenso, flammavit. R.

luna premit suadentque cadentia sidera somnos,
sola domo maeret vacua, stratisque relictis
incubat. Illum absens absentem auditque videtque,
aut gremio Ascanium, genitoris imagine capta,
detinet, infandum si fallere possit amorem. 85
non coeptae adsurgunt turres, non arma juvenus
exercet, portusve aut propugnacula bello
tuta parant; pendent opera interrupta, minaeque
murorum ingentes aequataque machina caelo.

Quam simul ac tali persensit peste teneri 90
cara Jovis conjunx, nec famam obstare furori,
talibus adgreditur Venerem Saturnia dictis:
'Egregiam vero laudem et spolia ampla refertis
tuque puerque tuus, magnum et memorabile nomen,
una dolo divom si femina victa duorum est! 95
nec me adeo fallit veritam te moenia nostra
suspectas habuisse domos Karthaginis altae.
sed quis erit modus, aut quo nunc certamine tanto?
quin potius pacem aeternam pactosque hymenaeos
exercemus? habes, tota quod mente petisti: 100
ardet amans Dido, traxitque per ossa furorem.
communem hunc ergo populum paribusque regamus
auspiciis; liceat Phrygio servire marito,
dotalisque tuae Tyrios permittere dextrae.'

Olli — sensit enim simulata mente locutam, 105
quo regnum Italiae Libycas averteret oras —
sic contra est ingressa Venus: 'Quis talia demens
abnuat, aut tecum malit contendere bello,
si modo, quod memoras, factum fortuna sequatur?
sed fatis incerta feror, si Juppiter unam 110
esse velit Tyriis urbem Trojaque profectis,
miscerive probet populos, aut foedera jungi.
tu conjunx: tibi fas animum temptare precando.
perge; sequar.' Tum sic exceptit regia Juno:

'Mecum erit iste labor : nunc qua ratione, quod instat
 confieri possit, paucis — adverte — docebo.
 venatum Aeneas unaque miserrima Dido
 in nemus ire parant, ubi primos crastinus ortus
 extulerit Titan, radiisque retexerit orbem.
 his ego nigrantem commixta grandine nimbum, 120
 dum trepidant alae, saltusque indagine cingunt,
 desuper infundam, et tonitru caelum omne ciebo.
 diffugient comites et nocte tegentur opaca :
 speluncam Dido dux et Trojanus eandem
 devenient ; adero, et, tua si mihi certa voluntas, 125
 [conubio jungam stabili propriamque dicabo.]
 hic hymenaeus erit.' — Non adversata petenti
 adnuat, atque dolis risit Cytherea repertis.

Oceanum interea surgens Aurora reliquit.
 it portis jubare exorto delecta juvenus ; 130
 retia rara, plagae, lato venabula ferro,
 Massylique ruunt equites et odora canum vis.
 reginam thalamo cunctantem ad limina primi
 Poenorum exspectant, ostroque insignis et auro
 stat sonipes, ac frena ferox spumantia mandit. 135
 tandem progreditur, magna stipante caterva,
 Sidoniam picto chlamydem circumdata limbo.
 cui pharetra ex auro, crines nodantur in aurum,
 aurea purpuream subnectit fibula vestem.
 nec non et Phrygii comites et laetus Iulus 140
 incedunt. Ipse ante alios pulcherrimus omnis
 infert se socium Aeneas atque agmina jungit.
 qualis ubi hibernam Lyciam Xanthique fluenta
 deserit ac Delum maternam invisit Apollo,
 instauratque choros, mixtique altaria circum 145
 Cretesque Dryopesque fremunt pictique Agathyrsi ;
 ipse jugis Cynthi graditur, mollique fluentem
fronde premit crinem fingens atque implicat auro ;

tela sonant humeris : haud illo segnior ibat
Aeneas ; tantum egregio decus enitet ore. 150
postquam altos ventum in montis atque invia lustra,
ecce ferae, saxi dejectae vertice, caprae
decurrere jugis ; alia de parte patentis
transmittunt cursu campos atque agmina cervi
pulverulenta fuga glomerant montisque relinquunt. 155
at puer Ascanius mediis in vallibus acri
gaudet equo, jamque hos cursu, jam praeterit illos,
spumantemque dari pecora inter inertia votis
optat aprum, aut fulvum descendere monte leonem.

Interea magno misceri murmure caelum 160
incipit ; insequitur commixta grandine nimbus ;
et Tyrii comites passim et Trojana juvenus
Dardaniusque nepos Veneris diversa per agros
tectata metu petiere ; ruunt de montibus amnes.
speluncam Dido dux et Trojanus eandem 165
deveniunt : prima et Tellus et pronuba Juno
dant signum ; fulsere ignes et conscius aether
conubiis, summoque ulularunt vertice nymphae.
ille dies primus leti primusque malorum
causa fuit ; neque enim specie famave movetur, 170
nec jam furtivum Dido meditatur amorem :
conjugium vocat ; hoc praetexit nomine culpam.

Extemplo Libyae magnas it Fama per urbes —
Fama, malum qua non aliud velocius ullum.
mobilitate viget, viresque acquirit eundo ; 175
parva metu primo, mox sese attollit in auras,
ingrediturque solo, et caput inter nubila condit.
illam Terra parens, ira inritata deorum,
extremam (ut perhibent) Coeo Enceladoque sororem
progenuit, pedibus celerem et pernicipibus alis, 180
monstrum horrendum, ingens, cui, quot sunt corpore
plumae,

tot vigiles oculi subter, mirabile dictu.
tot linguae, totidem ora sonant, tot subrigit aures.
nocte volat caeli medio terraeque per umbram,
stridens, nec dulci declinat lumina somno ; 185
luce sedet custos aut summi culmine tecti,
turribus aut altis, et magnas territat urbes ;
tam ficti praeque tenax, quam nuntia veri.

Haec tum multiplici populos sermone replebat
gaudens, et pariter facta atque infecta canebat : 190
venisse Aenean, Trojano sanguine cretum,
cui se pulchra viro dignetur jungere Dido ;
nunc hiemem inter se luxu, quam longa, fovere
regnorum immemores turpique cupidine captos.
haec passim dea foeda virum diffundit in ora. 195
protinus ad regem cursus detorquet Iarban,
incenditque animum dictis atque aggerat iras.

Hic Hammone satus, rapta Garamantide Nympha,
templa Jovi centum latis immania regnis,
centum aras posuit, vigilemque sacraverat ignem, 200
excubias divom aeternas, pecudumque cruore
pingue solum et variis florentia limina sertis.
isque amens animi et rumore accensus amaro
dicitur ante aras media inter numina divom
multa Jovem manibus supplex orasse supinis : 205

‘ Juppiter omnipotens, cui nunc Maurusia pictis
gens epulata toris Lenaeum libat honorem,
aspicis haec? an te, genitor, cum fulmina torques,
nequiquam horremus, caecique in nubibus ignes
terrificant animos et inania murmura miscent? 210
femina, quae nostris errans in finibus urbem
exiguam pretio posuit, cui litus arandum
cuique loci leges dedimus, conubia nostra
reppulit, ac dominum Aenean in regna recepit.
et nunc ille Paris cum semiviro comitatu, 215

Maeonia mentum mitra crinemque madentem
subnexus, raptō potitur : nos munera templis
quippe tuis ferimus, famamque fovemus inanem.'

† Talibus orantem dictis arasque tenentem
audiit omnipotens, oculosque ad moenia torsit 220
regia et oblitos famae melioris amantes.

tum sic Mercurium adloquitur ac talia mandat :
'Vade age, nate, voca Zephyros et labere pennis,
Dardaniumque ducem, Tyria Karthagine qui nunc
exspectat, fatisque datas non respicit urbes, 225
adloquere, et celeris defer mea dicta per auras.

non illum nobis genetrix pulcherrima talem
promisit, Graiumque ideo bis vindicat armis ;
sed fore, qui gravidam imperiis belloque frementem
Italiam regeret, genus alto a sanguine Teucris 230
proderet, ac totum sub leges mitteret orbem.

si nulla accendit tantarum gloria rerum,
nec super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arces?
quid struit? aut qua spe inimica in gente moratur, 235
nec prolem Ausoniam et Lavinia respicit arva?
naviget : haec summa est ; hic nostri nuntius esto.'

Dixerat. Ille patris magni parere parabat
imperio ; et primum pedibus talaria nectit
aurea, quae sublimem alis sive aequora supra 240
seu terram rapido pariter cum flamine portant ;
tum virgam capit : hac animas ille evocat Orco
pallentis, alias sub Tartara tristia mittit,
dat somnos adimitque, et lumina morte resignat.
illa fretus agit ventos, et turbida tranat 245
nubila ; jamque volans apicem et latera ardua cernit
Atlantis duri, caelum qui vertice fulcit,
Atlantis, cinctum adsidue cui nubibus atris

piniferum caput et vento pulsatur et imbri ;
 nix humeros infusa tegit ; tum flumina mento 250
 praecipitant senis, et glacie riget horrida barba.
 hic primum paribus nitens Cyllenius alis
 constitit ; hinc toto praeceps se corpore ad undas
 misit, avi similis, quae circum litora, circum
 piscosos scopulos humilis volat aequora juxta. 255
 haud aliter terras inter caelumque volabat,
 litus arenosum Libyae ventosque secabat
 materno veniens ab avo Cyllenia proles.

Ut primum alatis tetigit magalia plantis,
 Aenean fundentem arces ac tecta novantem 260
 conspicit ; atque illi stellatus iaspide fulva
 ensis erat, Tyrioque ardebat murice laena
 demissa ex humeris, dives quae munera Dido
 fecerat, et tenui telas discreverat auro.
 continuo invadit : ‘ Tu nunc Carthaginis altae 265
 fundamenta locas, pulchramque uxori urbem
 exstruis, heu regni rerumque oblite tuarum ?
 ipse deum tibi me claro demittit Olympo
 regnator, caelum ac terras qui numine torquet ;
 ipse haec ferre jubet celeris mandata per auras : 270
 quid struis ? aut qua spe Libycis teris otia terris ?
 si te nulla movet tantarum gloria rerum,
 [nec super ipse tua moliris laude laborem,]
 Ascanium surgentem et spes heredis Iuli
 respice, cui regnum Italiae Romanaque tellus 275
 debentur.’ Tali Cyllenius ore locutus
 mortalis visus medio sermone reliquit,
 et procul in tenuem ex oculis evanuit auram.

At vero Aeneas aspectu obmutuit amens,
 arretractaeque horrore comae, et vox faucibus haesit. 280
 ardet abire fuga dulcisque relinquere terras,

attonitus tanto monitu imperioque deorum.
heu quid agat? quo nunc reginam ambire furem
audeat adfatu? quae prima exordia sumat?
atque animum nunc huc celerem, nunc dividit illuc,
in partisque rapit varias perque omnia versat.
haec alternanti potior sententia visa est:
Mnesthea Sergestumque vocat fortemque Serestum,
classem aptent taciti sociosque ad litora cogant,
arma parent, et quae rebus sit causa novandis 290
dissimulent; sese interea, quando optuma Dido
nesciat et tantos rumpi non speret amores,
temptaturum aditus, et quae mollissima fandi
tempora, quis rebus dexter modus. Ocius omnes
imperio laeti parent ac jussa facessunt. 295

At regina dolos — quis fallere possit amantem?
praesensit, motusque excepit prima futuros,
omnia tuta timens. Eadem impia Fama furenti
detulit armari classem cursumque parari.
saevit inops animi, totamque incensa per urbem 300
bacchatur, qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
orgia, nocturnusque vocat clamore Cithaeron.
tandem his Aenean compellat vocibus ultro:

‘Dissimulare etiam sperasti, perfide, tantum 305
posse nefas, tacitusque mea decedere terra?
nec te noster amor, nec te data dextera quondam,
nec moritura tenet crudeli funere Dido?
quin etiam hiberno moliris sidere classem,
et mediis properas aquilonibus ire per altum, 310
crudelis? Quid? si non arva aliena domosque
ignotas peteres, sed Troja antiqua maneret,
Troja per undosum peteretur classibus aequor?
mene fugis? per ego has lacrimas dextramque tuam te
(quando aliud mihi jam miserae nihil ipsa reliqui) 315

per conubia nostra, per inceptos hymenaeos,
 si bene quid de te merui, fuit aut tibi quicquam
 dulce meum, miserere domus labentis, et istam —
 oro, si quis adhuc precibus locus — exue mentem.
 te propter Libycae gentes Nomadumque tyranni 320
 odere, infensi Tyrii; te propter eundem
 exstinctus pudor, et, qua sola sidera adibam,
 fama prior. Cui me moribundam deseris, hospes?
 hoc solum nomen quoniam de conjuge restat.
 quid moror? an mea Pygmalion dum moenia frater
 destruat, aut captam ducat Gaetulus Iarbas?
 saltem si qua mihi de te suscepta fuisset
 ante fugam suboles, si quis mihi parvulus aula
 luderet Aeneas, qui te tamen ore referret,
 non equidem omnino capta ac deserta viderer.’ 330

Dixerat. Ille Jovis monitis immota tenebat
 lumina, et obnixus curam sub corde premebat.
 tandem pauca refert: ‘Ego te, quae plurima fando
 enumerare vales, numquam, Regina, negabo
 promeritam; nec me meminisse pigebit Elissae, 335
 dum memor ipse mei, dum spiritus hos regit artus. -
 pro re pauca loquar. Neque ego hanc abscondere furto
 speravi — ne finge — fugam, nec conjugis umquam
 praetendi taedas, aut haec in foedera veni.
 me si fata meis paterentur ducere vitam 340
 auspiciis et sponte mea componere curas,
 urbem Trojanam primum dulcisque meorum
 reliquias colerem, Priami tecta alta manerent,
 et recidiva manu posuisset Pergama victis.
 sed nunc Italiam magnam Gryneus Apollo, 345
 Italiam Lyciae jussere capessere sortes:
 hic amor, haec patria est. Si te Karthaginis arces,
 Phoenissam, Libycaeque aspectus detinet urbis,
 quae tandem, Ausonia Teucros considerare terra,

invidia est? Et nos fas extera quaerere regna. 350
me patris Anchisae, quotiens umentibus umbris
nox operit terras, quotiens astra ignea surgunt,
admonet in somnis et turbida terret imago;
me puer Ascanius capitisque injuria cari,
quem regno Hesperiae fraudo et fatalibus arvis. 355
nunc etiam interpret divom, Jove missus ab ipso —
testor utrumque caput — celeris mandata per auras
detulit; ipse deum manifesto in lumine vidi
intransem muros, vocemque his auribus hausi.
desine meque tuis incendere teque querelis: 360
Italiam non sponte sequor.'

41 Talia dicentem jamdudum aversa tuetur,
huc illuc volvens oculos, totumque pererrat
luminibus tacitis, et sic accensa profatur:
'Nec tibi diva parens, generis nec Dardanus auctor,
perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanaeque admorunt ubera tigres.
nam quid dissimulo? aut quae me ad majora reservo?
num fletu ingemuit nostro? num lumina flexit?
num lacrimas victus dedit, aut miseratus amantem est?
quae quibus anteferam? Jam jam nec maxuma Juno,
nec Saturnius haec oculis pater aspicit aequis.
nusquam tuta fides. Ejectum litore, egentem
excepi, et regni demens in parte locavi;
amissam classem, socios a morte reduxi. 375
heu furiis incensa feror! Nunc augur Apollo,
nunc Lyciae sortes, nunc et Jove missus ab ipso
interpret divom fert horrida jussa per auras.
scilicet is Superis labor est, ea cura quietos
sollīcat. Neque te teneo, neque dicta refello. 380
I, sequere Italiam ventis, pete regna per undas.
spero equidem mediis, si quid pia numina possunt,
supplicia hausurum scopulis, et nomine Dido

saepe vocaturum. Sequar atris ignibus absens,
 et, cum frigida mors anima seduxerit artus, 385
 omnibus umbra locis adero. Dabis, improbe, poenas.
 audiam, et haec Manis veniet mihi fama sub imos.
 his medium dictis sermonem abrumpit, et auras
 aegra fugit, seque ex oculis avertit et aufert,
 linquens multa motu cunctantem et multa parantem
 dicere. Succipiunt famulae, conlapsaque membra
 marmoreo referunt thalamo stratisque reponunt.

At pius Aeneas, quamquam lenire dolentem
 solando cupit et dictis avertere curas,
 multa gemens magnoque animum labefactus amore,
 jussa tamen divom exsequitur, classemque revisit.
 tum vero Teucri incumbunt, et litore celsas
 deducunt toto naves: natat uncta carina;
 frondentisque ferunt remos et robora silvis
 infabricata, fugae studio. 400

migrantis cernas, totaque ex urbe ruentis,
 ac velut ingentem formicae farris acervum
 cum populant, hiemis memores, tectoque reponunt;
 it nigrum campis agmen, praedamque per herbas
 convectant calle angusto; pars grandia trudunt 405
 obnixae frumenta humeris; pars agmina cogunt
 castigantque moras; opere omnis semita fervet.

Quis tibi tum, Dido, cernenti talia sensus?
 quosve dabas gemitus, cum litora fervere late
 prospiceres arce ex summa, totumque videres 410
 misceri ante oculos tantis clamoribus aequor?
 improbe Amor, quid non mortalia pectora cogis?
 ire iterum in lacrimas, iterum temptare precando
 cogitur, et supplex animos submittere amori,
 ne quid inexpertum frustra moritura relinquat. 415

‘Anna, vides toto properari litore? circum
undique convenere; vocat iam carbasus auras,

puppiibus et laeti nautae imposuere coronas,
 hunc ego si potui tantum sperare dolorem,
 et perferre, soror, potero. Miserae hoc tamen unum
 exsequere, Anna, mihi; solam nam perfidus ille
 te colere, arcanos etiam tibi credere sensus;
 sola viri mollis aditus et tempora noras —
 i, soror, atque hostem supplex adfare superbum:
 non ego cum Danaïs Trojanam exscindere gentem 425
 Aulide iuravi, classemve ad Pergama misi,
 nec patris Anchisae cineres Manisve revelli,
 cur mea dicta neget duras demittere in auris.
 quo ruit? extremum hoc miserae det munus amanti:
 exspectet facilemque fugam ventosque ferentis. 430
 non jam conjugium antiquum, quod prodidit, oro,
 nec pulchro ut Latio careat regnumque relinquat:
 tempus inane peto, requiem spatiumque furori,
 dum mea me victam doceat fortuna dolere.
 extremam hanc oro veniam — miserere sororis — 435
 quam mihi cum dederit, cumulatam morte remittam.'

Talibus orabat, talisque miserrima fletus
 fertque refertque soror: sed nullis ille movetur
 fletibus, aut voces ullas tractabilis audit;
 fata obstant, placidasque viri deus obstruit auris. 440
 ac, velut annoso validam cum robore quercum
 Alpini Boreae nunc hinc nunc flatibus illinc
 eruere inter se certant; it stridor, et altae
 consternunt terram concusso stipite frondes;
 ipsa haeret scopulis, et, quantum vertice ad auras 445
 aetherias, tantum radice in Tartara tendit:
 haud secus adsiduis hinc atque hinc vocibus heros
 tunditur, et magno persentit pectore curas;
 mens immota manet; lacrimae volvuntur inanes.

Tum vero infelix fatis exterrita Dido 450

mortem orat; taedet caeli convexa tueri.
 quo magis inceptum peragat lucemque relinquat,
 vidit, turicremis cum dona imponeret aris —
 horrendum dictu — latices nigrescere sacros,
 fusaque in obscenum se vertere vina cruorem. 455
 hoc visum nulli, non ipsi effata sorori.

~praeterea fuit in tectis de marmore templum
 conjugis antiqui, miro quod honore colebat,
 velleribus niveis et festa fronde revinctum :
 hinc exaudiri voces et verba vocantis 460
 visa viri, nox cum terras obscura teneret ;
 solaque culminibus ferali carmine bubo
 saepe queri et longas in flētum ducere voces ;
 multaque praeterea vatū praedicta priorum
 terribili monitu horrificant. Agit ipse furentem 465
 in somnis ferus Aeneas ; semperque relinqui
 sola sibi, semper longam incomitata videtur
 ire viam, et Tyrios deserta quaerere terra.
 Eumenidum veluti demens videt agmina Pentheus,
 et solem geminum et duplicis se ostendere Thebas ;
 aut Agamemnonius scaenis agitatus Orestes
 armatam facibus matrem et serpentibus atris
 cum fugit, ultricesque sedent in limine Dirae.

Ergo ubi concepit furias evicta dolore
 decrevitque mori, tempus secum ipsa modumque 475
 exigit, et, maestam dictis adgressa sororem,
 consiliū voltu tegit, ac spem fronte serenat :

‘ Inveni, germana, viam — gratare sorori —
 quae mihi reddat eum, vel eo me solvat amantem.
 Oceani finem juxta solemque cadentem 480
 ultimus Aethiopum locus est, ubi maxumus Atlas
 axem humero torquet stellis ardentibus aptum :
 hinc mihi Massylae gentis monstrata sacerdos,

Hesperidum templi custos, epulasque draconi
 quae dabat, et sacros servabat in arbore ramos, 485
 spargens umida mella soporiferumque papaver.
 † haec se carminibus promittit solvere mentes
 quas velit, ast aliis duras immittere curas,
 sistere aquam fluviis, et vertere sidera retro;
 nocturnosque movet Manis: mugire videbis 490
 sub pedibus terram, et descendere montibus ornos.
 testor, cara, deos et te, germana, tuumque
 dulce caput, magicas invitam accingier artes.
 tu secreta pyram tecto interiore sub auras
 erige, et arma viri, thalamo quae fixa reliquit 495
 impius, exuviasque omnis, lectumque jugalem,
 quo perii, superimponas: abolere nefandi
 cuncta viri monumenta juvat, monstratque sacerdos.
 haec effata silet; pallor simul occupat ora.
 non tamen Anna novis praetexere funere sacris 500
 germanam credit, nec tantos mente furores
 concipit, aut graviora timet, quam morte Sychaei:
 ergo jussa parat.

At regina, pyra penetrali in sede sub auras
 erecta ingenti taedis atque ilice secta, 505
 intenditque locum sertis, et fronde coronat
 funerea; super exuvias ensemque relictum
 effigiemque toro locat, haud ignara futuri.
 stant arae circum, et crines effusa sacerdos
 ter centum tonat ore deos, Erebumque Chaosque, 510
 tergemnamque Hecaten, tria virginis ora Dianae.
 sparserat et latices simulatos fontis Averni,
 falcibus et messae ad Lunam quaeruntur aënis
 pubentes herbae nigri cum lacte veneni;
 quaeritur et nascentis equi de fronte revolsus 515
 et matri praereptus amor.

ipsa mola manibusque piis altaria juxta,
 unum exuta pedem vinclis, in veste recincta,
 testatur moritura deos et conscia fati
 sidera ; tum, si quod non aequo foedere amantes 520
 curae numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
 corpora per terras, silvaeque et saeva quierant
 aequora : cum medio volvuntur sidera lapsu,
 cum tacet omnis ager, pecudes pictaeque volucres, 525
 quaeque lacus late liquidos, quaeque aspera dumis
 rura tenent, somno positae sub nocte silenti
 [lenibant curas, et corda oblita laborum].
 at non infelix animi Phoenissa, nec umquam
 solvitur in somnos, oculisve aut pectore noctem 530
 accipit : ingeminant curae, rursusque resurgens
 saevit amor, magnoque irarum fluctuat aestu.
 sic adeo insistit, secumque ita corde volutat :

‘ En, quid ago ? rursusne procos inrisa priores
 experiar, Nomadumque petam conubia supplex, 535
 quos ego sim totiens jam dedignata maritos ?
 Iliacas igitur classes atque ultima Teucrum
 jussa sequar ? quiane auxilio juvat ante levatos,
 et bene apud memores veteris stat gratia facti ?
 quis me autem, fac velle, sinet ? ratibusve superbis 540
 invisam accipiet ? nescis heu, perditam, necdum
 Laomedontaeae sentis perjuriam gentis ?
 quid tum ? sola fuga nautas comitabor ovantes ?
 an Tyriis omni manu stipata meorum
 inferar, et, quos Sidonia vix urbe revelli, 545
 rursus agam pelago, et ventis dare vela jubebo ?
 quin morere, ut merita es, ferroque avertit dolorem.
 tu lacrimis evicta meis, tu prima furentem

517 *molam.* R. 496 after 517 R. 528 rejected by R.

529 *neque.* R. 548 & 549 after 418 R.

his, germana, malis oneras atque obicis hosti.
 non licuit thalami expertem sine crimine vitam 550
 degere, more ferae, tales nec tangere curas !
 non servata fides, cineri promissa Sychaeo !
 tantos illa suo rumpebat pectore questus.

Aeneas celsa in puppi, jam certus eundi,
 carpebat somnos, rebus jam rite paratis. 555
 huic se forma dei voltu redeuntis eodem
 obtulit in somnis, rursusque ita visa monere est —
 omnia Mercurio similis, vocemque coloremque
 et crinis flavos et membra decora juvena :
 ‘ Nate dea, potes hoc sub casu ducere somnos, 560
 nec, quae te circum stent deinde pericula, cernis?
 demens ! nec Zephyros audis spirare secundos?
 illa dolos dirumque nefas in pectore versat,
 certa mori, varioque irarum fluctuat aestu.
 non fugis hinc praeceps, dum praecipitare potestas?
 jam mare turbari trabibus, saevasque videbis
 conlucere faces, jam fervere litora flammis,
 si te his attigerit terris Aurora morantem.
 heia age, rumpe moras. Varium et mutabile semper
 femina.’ Sic fatus, nocti se immiscuit atrae. 570

Tum vero Aeneas, subitis exterritus umbris,
 corripit e somno corpus, sociosque fatigat :
 ‘ Praecipites vigilate, viri, et considite transtris ;
 solvite vela citi. Deus aethere missus ab alto
 festinare fugam tortosque incidere funes 575
 ecce iterum stimulat. Sequimur te, sancte deorum,
 quisquis es, imperioque iterum paremus ovantes.
 adsis o placidusque juves, et sidera caelo
 dextra feras.’ Dixit, vaginaque eripit ensem
 fulmineum, strictoque ferit retinacula ferro. 580
 idem omnes simul ardor habet, rapiuntque ruuntque ;

litora deseruere ; latet sub classibus aequor ;
adnixa torquent spumas et caerula verrunt.

Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile. 585

regina e speculis ut primum albescere lucem
vidit, et aequatis classem procedere velis,
litoraque et vacuos sensit sine remige portus,
terque quaterque manu pectus percussa decorum,
flavescentesque abscissa comas, ‘ Pro Jupiter ! ibit 590
hic’ ait ‘ et nostris inluserit advena regnis ?

non arma expedient, totaque ex urbe sequentur,
deripientque rates alii navalibus ? Ite,
ferre citi flammās, date vela, impellite remos ! —
quid loquor ? aut ubi sum ? quae mentem insania mutat ?
infelix Dido ! nunc te facta impia tangunt ?
tum decuit, cum sceptrā dābas. — En dextra fidesque !
quem secum patrios aiunt portare Penates,
quem subiisse humeris confectum aetate parentem !
non potui abreptum divellere corpus, et undis 600
spargere ? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis ? —
verum anceps pugnae fuerat fortuna : — fuisset.
quem metui moritura ? faces in castra tulissem,
implessemque foros flammis, natumque patremque 605
cum genere exstinxem, memet super ipsa dedissem.

‘ Sol, qui terrarum flammis opera omnia lustras,
tuque harum interpretēs curarum et conscia Juno,
nocturnisque Hecate triviis ululata per urbes,
et Dirae ultrices, et di morientis Elissae, 610
accipite haec, meritumque malis advertite numen,
et nostras audite preces. Si tangere portus
infandum caput ac terris adnare necesse est,
et sic fata Jovis poscunt, hic terminus haeret :

at bello audacis populi vexatus et armis, 615
 finibus extorris, complexu avulsus Iuli,
 auxilium imploret, videatque indigna suorum
 funera; nec, cum se sub leges pacis iniquae
 tradiderit, regno aut optata luce fruatur;
 sed cadat ante diem, mediaque inhumatus arena. 620
 haec precor, hanc vocem extremam cum sanguine fundo.
 tum vos, o Tyrii, stirpem et genus omne futurum
 exercete odiis, cinerique haec mittite nostro
 munera. Nullus amor populis, nec foedera sunt:
 exoriare aliquis nostris ex ossibus ultor, 625
 qui face Dardanios ferroque sequare colonos,
 nunc, olim, quocumque dabunt se tempore vires:
 litora litoribus contraria, fluctibus undas
 imprecor, arma armis; pugnent ipsique nepotesque.'

Haec ait, et partis animum versabat in omnis, 630
 invisam quaerens quam primum abrumpere lucem.
 tum breviter Barcen nutricem adfata Sychaei;
 namque suam patria antiqua cinis ater habebat:
 'Annam cara mihi nutrix huc siste sororem;
 dic corpus properet fluviali spargere lympha, 635
 et pecudes secum et monstrata piacula ducat:
 sic veniat; tuque ipsa pia tege tempora vitta.
 sacra Jovi Stygio, quae rite incepta paravi,
 perficere est animus, finemque imponere curis,
 Dardaniique rogam capitis permittere flammae.' 640
 sic ait: illa gradum studio celerabat anili.

At trepida, et coeptis immanibus effera Dido,
 sanguineam volvens aciem, maculisque trementis
 interfusa genas, et pallida morte futura,
 interiora domus inrumpit limina, et altos 645
 conscendit furibunda rogos, enseque recludit
 Dardanum, non hos quaesitum munus in usus.
 hic, postquam Iliacas vestes notumque cubile

conspexit, paulum lacrimis et mente morata,
incubuitque toro, dixitque novissima verba : 650

‘ Dulces exuviae, dum fata deusque sinebant,
accipite hanc animam, meque his exsolvite curis.
vixi, et, quem dederat cursum fortuna, peregi ;
et nunc magna mei sub terras ibit imago.
urbem praeclaram statui ; mea moenia vidi ; 655
ulta virum, poenas inimico a fratre recepi ;
felix, heu nimium felix, si litora tantum
numquam Dardaniae tetigissent nostra carinae ! ’

Dixit, et, os impressa toro, ‘ Moriemur inultae ?
sed moriamur ’ ait. ‘ Sic, sic juvat ire sub umbras : 660
hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostrae secum ferat omina mortis.’
dixerat ; atque illam media inter talia ferro
conlapsam aspiciunt comites, ensemque cruore
spumantem, sparsasque manus. It clamor ad alta 665
atria ; concussam bacchatur Fama per urbem.
lamentis gemituque et femineo ululatu
tectâ fremunt ; resonat magnis plangoribus aether.
non aliter, quam si immissis ruat hostibus omnis
Karthago aut antiqua Tyros, flammaeque furentes 670
culmina perque hominum volvantur perque deorum.

Audiit exanimis, trepidoque exterrita cursu
unguibus ora soror foedans et pectora pugnis
per medios ruit, ac morientem nomine clamat :
‘ Hoc illud, germana, fuit ? me fraude petebas ? 675
hoc rogos iste mihi, hoc ignes araeque parabant ?
quid primum deserta querar ? comitemne sororem
sprevisi moriens ? eadem me ad fata vocasses :
idem ambas ferro dolor, atque eadem hora tulisset.
his etiam struxi manibus, patriosque vocavi 680
voce deos, sic te ut posita crudelis abessem ?
exstinxti te meque, soror, populumque patresque

Sidonios urbemque tuam. Date volnera lymphis
abluam, et, extremus si quis super halitus errat,
ore legam.' Sic fata, gradus evaserat altos, 685
semianimemque sinu germanam amplexa fovebat
cum gemitu, atque atros siccabat veste cruores.
illa, graves oculos conata attollere, rursus
deficit; infixum stridit sub pectore vulnus.
ter sese attollens cubitoque adnixa levavit; 690
ter revoluta toro est, oculisque errantibus alto
quaesivit caelo lucem, ingemuitque reperta.

Tum Juno omnipotens, longum miserata dolorem
difficilisque obitus, Irim demisit Olympo,
quae luctantem animam nexosque resolveret artus. 695
nam quia nec fato, merita nec morte peribat,
sed misera ante diem, subitoque accensa furore,
nondum illi flavum Proserpina vertice crinem
abstulerat, Stygioque caput damnaverat Orco.
ergo Iris croceis per caelum roscida pennis, 700
mille trahens varios adverso sole colores,
devolat, et supra caput adstitit: 'Hunc ego Diti
sacrum jussa fero, teque isto corpore solvo.'
sic ait, et dextra crinem secat: omnis et una
dilapsus calor, atque in ventos vita recessit. 705

688 comma after *lymphis*. H.

BOOK V. — SICILY.

ÆNEAS, departing, sees the blaze of Dido's funeral pile. A storm threatens, and he turns his course towards Sicily, where he is received in welcome by Acestes (1-41). He prepares to celebrate with sacrifice and funeral games the anniversary of his father's death (42-103). First contest, race of four Galleys: incidents of the race: the first prize is won by Cloanthus (104-285). Second contest, Foot-race: Nisus and Euryalus (288-361). Third contest, the Cestus: Dares and Entellus: the gigantic strength of the latter, who wields the gauntlets of Eryx (362-484). Fourth contest, Archery: the dove shot in mid-air by Eurytion: the fiery flight of Acestes' arrow (485-544). The Equestrian game, *Trojanus*, led by Ascanius in skilful evolutions (545-603). Juno moves the Trojan women to repining at their long wandering: led by Pyrgo, they set fire to the fleet: the flames cannot be stayed, until Jupiter sends a timely rain, by which all the ships but four are rescued (604-699). Æneas purposes to found a colony in Sicily; but is warned in a vision by Anchises to proceed with his stoutest followers to Latium: those who desire remain behind under protection of Acestes; the rest set sail (700-778). At the entreaty of Venus, Neptune, with the Tritons and sea-nymphs, attends his course. The fleet passes safe upon the waters, with the loss of the pilot Palinurus alone, who, overcome by the god of sleep, falls into the sea, and perishes (779-871).

INTEREA medium Aeneas jam classe tenebat
 certus iter, fluctusque atros Aquilone secabat,
 moenia respiciens, quae jam infelicitis Elissae
 conlucent flammis. Quae tantum accenderit ignem,
 causa latet; duri magno sed amore dolores 5
 polluto, notumque, furens quid femina possit,
 triste per augurium Teucrorum pectora ducunt.

Ut pelagus tenuere rates, nec jam amplius ulla
 occurrit tellus, maria undique et undique caelum,
 olli caeruleus supra caput adstitit imber, 10
 noctem hiememque ferens, et inhorruit unda tenebris.
 ipse gubernator puppi Palinurus ab alta :

‘Heu! quianam tanti cinxerunt aethera nimbi?
quidve, pater Neptune, paras?’ Sic deinde locutus
colligere arma jubet validisque incumbere remis, 15
obliquatque sinus in ventum, ac talia fatur:

‘Magnanime Aenea, non, si mihi Juppiter auctor
spondeat, hoc sperem Italiam contingere caelo.
mutati transversa fremunt et vespere ab atro
consurgunt venti, atque in nubem cogitur aër. 20
nec nos obniti contra, nec tendere tantum
sufficimus. Superat quoniam Fortuna, sequamur,
quoque vocat, vertamus iter. Nec litora longe
fida reor fraterna Erycis portusque Sicanos,
si modo rite memor servata remetior astra.’ 25

Tum pius Aeneas: ‘Equidem sic poscere ventos
jamdudum et frustra cerno te tendere contra:
flecte viam velis. An sit mihi gratior ulla,
quove magis fessas optem demittere naves,
quam quae Dardanium tellus mihi servat Acesten, 30
et patris Anchisae gremio complectitur ossa?’
haec ubi dicta, petunt portus, et vela secundi
intendunt Zephyri; fertur cita gurgite classis,
et tandem laeti notae advertuntur arenae.

At procul ex celso miratus vertice montis 35
adventum sociasque rates, occurrit Acestes,
horridus in jaculis et pelle Libystidis ursae,
Troia Criniso conceptum flumine mater
quem genuit: veterum non immemor ille parentum
gratatur reduces, et gaza laetus agresti 40
excipit, ac fessos opibus solatur amicis.

Postera cum primo stellas Oriente fugarat
clara dies, socios in coetum litore ab omni
advocat Aeneas, tumulique ex aggere fatur:
‘Dardanidae magni, genus alto a sanguine divom, 45

annuus exactis completur mensibus orbis,
 ex quo reliquias divinique ossa parentis
 condidimus terra maestasque sacravimus aras.
 jamque dies, nisi fallor, adest, quem semper acerbum,
 semper honoratum — sic di voluistis — habebo. 50
 hunc ego Gaetulis agerem si Syrtibus exsul,
 Argolicove mari deprensus et urbe Mycenae;
 annua vota tamen sollemnisque ordine pompas
 exsequeretur, strueremque suis altaria donis.
 nunc ultro ad cineres ipsius et ossa parentis, 55
 haud equidem sine mente, reor, sine numine divom,
 adsumus et portus delati intramus amicos.
 ergo agite, et laetum cuncti celebremus honorem;
 poscamus ventos; atque haec me sacra quotannis
 urbe velit posita templis sibi ferre dicatis. 60
 bina boum vobis Troja generatus Acestes
 dat numero capita in naves; adhibete Penates
 et patrios epulis et quos colit hospes Acestes.
 praeterea, si nona diem mortalibus alnum
 Aurora extulerit radiisque retexerit orbem, 65
 prima citae Teucris ponam certamina classis;
 quique pedum cursu valet, et qui viribus audax
 aut jaculo incedit melior levibusque sagittis,
 seu crudo fidit pugnam committere caestu,
 cuncti adsint, meritaque exspectant praemia palmae.
 ore favete omnes, et cingite tempora ramis.'

Sic fatus, velat materna tempora myrto.
 hoc Elymus facit, hoc aevi maturus Acestes,
 hoc puer Ascanius, sequitur quos cetera pubes.
 ille e concilio multis cum milibus ibat 75
 ad tumultum, magna medius comitante caterva.
 hic duo rite mero libans carchesia Baccho
 fundit humi, duo lacte novo, duo sanguine sacro,

purpureosque jacet flores, ac talia fatur :

‘ Salve, sancte parens : iterum salvete, recepti 80
nequiquam cineres, animaeque umbraeque paternae.
non licuit fines Italos fataliaque arva,
nec tecum Ausonium (quicumque est) quaerere Thy-
brim.’

Dixerat haec, adytis cum lubricus anguis ab imis
septem ingens gyros, septena volumina traxit, 85
amplexus placide tumulum lapsusque per aras,
caeruleae cui terga notae, maculosus et auro
squamam incendebat fulgor, ceu nubibus arcus
mille jacet varios adverso sole colores.
obstipuit visu Aeneas. Ille agmine longo 90
tandem inter pateras et levia pocula serpens
libavitque dapes, rursusque innoxius imo
successit tumulo, et depasta altaria liquit.
hoc magis inceptos genitori instaurat honores,
incertus, Geniumne loci famulumne parentis 95
esse putet : caedit binas de more bidentes,
totque sues, totidem nigrantis terga juvencos ;
vinaque fundebat pateris, animamque vocabat
Anchisae magni Manisque Acheronte remissos.
nec non et socii, quae cuique est copia, laeti 100
dona ferunt, onerant aras, mactantque juvencos ;
ordine aëna locant alii, fusique per herbam
subiciunt veribus prunas et viscera torrent.

Exspectata dies aderat, nonamque serena
Auroram Phaëthontis equi jam luce vehebant, 105
famaque finitimos et clari nomen Acestae
excierat ; laeto complerant litora coetu,
visuri Aeneadas, pars et certare parati.
munera principio ante oculos circoque locantur
in medio, sacri tripodes viridesque coronae, 110

⁸¹ *nequidquam.* H.

et palmae pretium victoribus, armaque et ostro
 perfusae vestes, argenti auriq; talenta ;
 et tuba commissos medio canit aggere ludos.

Prima pares ineunt gravibus certamina remis
 quattuor ex omni delectae classe carinae. 115
 velocem Mnestheus agit acri remige *Pristim*,
 mox Italus Mnestheus, genus a quo nomine Memmi ;
 ingentemque Gyas ingenti mole *Chimaeram*,
 urbis opus, triplici pubes quam Dardana versu
 impellunt, terno consurgunt ordine remi ; 120
 Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna, *Scyllaque* Cloanthus
 caerulea, genus unde tibi, Romane Cluenti.

Est procul in pelago saxum spumantia contra
 litora, quod tumidis submersum tunditur olim 125
 fluctibus, hiberni condunt ubi sidera cori ;
 tranquillo silet, immotaque attollitur unda
 campus, et apricis statio gratissima mergis.
 hic viridem Aeneas frondenti ex ilice metam
 constituit signum nautis pater, unde reverti 130
 scirent, et longos ubi circumflectere cursus.
 tum loca sorte legunt, ipsique in puppibus auro
 ductores longe effulgent ostroque decori ;
 cetera populea velatur fronde juvenus,
 nudatosque humeros oleo perfusa nitescit. 135
 considunt transtris, intentaque brachia remis ;
 intenti exspectant signum, exsultantiaque haurit
 corda pavor pulsans, laudumque arrecta cupido.

Inde, ubi clara dedit sonitum tuba, finibus omnes,
 haud mora, prosiluire suis ; ferit aethera clamor 140
 nauticus, adductis spumant freta versa lacertis.
 infundunt pariter sulcos, totumque dehiscit
 convulsum remis rostrisque tridentibus aequor.
non tam praecipites bijugo certamine campum

corripuere, ruuntque effusi carcere currus, 145
 nec sic immissis aurigae undantia lora
 concussere jugis pronique in verbera pendent.
 tum plausu fremituque virum studiisque faventum
 consonat omne nemus, vocemque inclusa volutant
 litora, pulsati colles clamore resultant. 150

Effugit ante alios primisque elabitur undis [thus
 turbam inter fremitumque Gyas; quem deinde Cloan-
 consequitur, melior remis, sed pondere pinus
 tarda tenet. Post hos aequo discrimine Pristis
 Centaurusque locum tendunt superare priorem; 155,
 et nunc Pristis habet, nunc victam praeterit ingens
 Centaurus, nunc una ambae junctisque feruntur
 frontibus, et longa sulcant vada salsa carina.

Jamque propinquabant scopulo metamque tenebant,
 cum princeps medioque Gyas in gurgite victor 160;
 rectorem navis compellat voce Menoeten:
 ‘Quo tantum mihi dexter abis? huc dirige gressum;
 litus ama, et laevas stringat sine palmula cautes;
 altum alii teneant.’ Dixit; sed caeca Menoetes
 saxa timens proram pelagi detorquet ad undas. 165o
 ‘Quo diversus abis?’ iterum ‘Pete saxa, Menoete!’
 cum clamore Gyas revocabat; et ecce Cloanthum
 respicit instantem tergo, et propiora tenentem.
 ille inter navemque Gyae scopulosque sonantes
 radit iter laevum interior, subitoque priorem 170,
 praeterit, et metis tenet aequora tuta relictis.
 tum vero exarsit juveni dolor ossibus ingens,
 nec lacrimis caruere genae, segnemque Menoeten,
 oblitus decorisque sui sociumque salutis,
 in mare praecipitem puppi deturbat ab alta; 175o
 ipse gubernaclo rector subit, ipse magister,
 hortaturque viros, clavumque ad litora torquet.

at gravis, ut fundo vix tandem redditus imo est,
 jam senior madidaque fluens in veste Menoetes
 summa petit scopuli siccaque in rupe resedit. 180
 illum et labentem Teucri et risere natantem,
 et salsos rident revomentem pectore fluctus.

Hic laeta extremis spes est accensa duobus,
 : Sergesto Mnestheique, Gyan superare morantem.
 : Sergestus capit ante locum scopuloque propinquat, 185
 : nec tota tamen ille prior praeunte carina —
 : parte prior; partem rostro premit aemula Pristis.
 : at media socios incedens nave per ipsos
 hortatur Mnestheus: 'Nunc, nunc insurgite remis,
 : Hectori socii, Trojae quos sorte suprema 190
 delegi comites; nunc illas promite vires,
 : nunc animos, quibus in Gaetulis Syrtibus usi,
 : Ionioque mari Maleaeque sequacibus undis.
 : non jam prima peto Mnestheus, neque vincere certo;
 : quamquam O! — sed superent, quibus hoc, Neptune,
 : dedisti;

cextremos pudeat rediisse; hoc vincite, cives,
 set prohibete nefas.' Olli certamine summo
 tprocumbunt; vastis tremit ictibus aerea puppis,
 csubtrahiturque solum; tum creber anhelitus artus
 caridaque ora quatit; sudor fluit undique rivis. 200
 n Attulit ipse viris optatum casus honorem.
 cnamque furens animi dum proram ad saxa suburguet
 interior, spatiumque subit Sergestus iniquo,
 cnfelix saxis in procurentibus haesit.

concussae cautes, et acuto in murice remi 205
 hbnixi crepuere, inlisaque prora pependit.
 n:onsurgunt nautae et magno clamore morantur,
 irrerratasque trudes et acuta cuspide contos
 cexpediunt, fractosque legunt in gurgite remos.

At laetus Mnestheus successuque acrior ipso 210
agmine remorum celeri ventisque vocatis
prona petit maria et pelago decurrit aperto.
qualis spelunca subito commota columba,
cui domus et dulces latebroso in pumice nidi,
fertur in arva volans, plausumque exterrita pennis 215
dat tecto ingentem, mox aëre lapsa quieto
radit iter liquidum, celeres neque commovet alas :
sic Mnestheus, sic ipsa fuga secat ultima Pristis
aequora, sic illam fert impetus ipse volantem.

Et primum in scopulo luctantem deserit alto 220
Sergestum, brevibusque vadis frustra que vocantem
auxilia, et fractis discentem currere remis.
inde Gyan ipsamque ingenti mole Chimaeram
consequitur ; cedit, quoniam spoliata magistro est.
solus jamque ipso superest in fine Cloanthus : 225
quem petit, et summis adnexus viribus urguet.
tum vero ingeminat clamor, cunctique sequentem
instigant studiis, resonatque fragoribus aether.
hi proprium decus et partum indignantur honorem
ni teneant, vitamque volunt pro laude pacisci ; 230
hos successus alit : possunt, quia posse videntur.
et fors aequatis cepissent praemia rostris,
ni palmas ponto tendens utrasque Cloanthus
fudissetque preces, divosque in vota vocasset :
'Di, quibus imperium est pelagi, quorum aequora curro,
vobis laetus ego hoc candentem in litore taurum
constituam ante aras, voti reus, extaque salsos
porriciam in fluctus et vina liquentia fundam.'
dixit, eumque imis sub fluctibus audiit omnis
Nereidum Phorcique chorus Panopeaque virgo, 240
et pater ipse manu magna Portunus euntem
impulit ; illa Noto citius volucrique sagitta
ad terram fugit, et portu se condidit alto.

Tum satus Anchisa, cunctis ex more vocatis,
 victorem magna praeconis voce Cloanthum 245
 declarat, viridique advelat tempora lauro;
 muneraque in naves ternos optare juvencos,
 vinaque et argenti magnum dat ferre talentum.
 ipsis praecipuos ductoribus addit honores:
 victori chlamydem auratam, quam plurima circum 250
 purpura Maeandro duplici Meliboea cucurrit,
 intextusque puer frondosa regius Ida
 veloces jaculo cervos cursuque fatigat,
 acer, anhelanti similis, quem praepes ab Ida
 sublimem pedibus rapuit Jovis armiger uncis; 255
 longaevis palmas nequiquam ad sidera tendunt
 custodes, saevitque canum latratus in auras.
 at qui deinde locum tenuit virtute secundum,
 levibus huic hamis consertam auroque trilicem
 loricam, quam Demoleo detraxerat ipse 260
 victor apud rapidum Simoënta sub Ilio alto,
 donat habere viro, decus et tutamen in armis.
 vix illam famuli Phegeus Sagarisque ferebant
 multiplicem, conixi humeris; indutus at olim
 Demoleos cursu palantes Troas agebat. 265
 tertia dona facit geminos ex aere lebetas,
 cymbiaque argento perfecta atque aspera signis.

Jamque adeo donati omnes opibusque superbi
 puniceis ibant evincti tempora taenis,
 cum saevo e scopulo multa vix arte revulsus, 270
 amissis remis atque ordine debilis uno,
 inrisam sine honore ratem Sergestus agebat.
 qualis saepe viae deprensus in aggere serpens,
 aerea quem obliquum rota transiit, aut gravis ictu
 seminecem liquit saxo lacerumque viator, 275
 nequiquam longos fugiens dat corpore tortus,

parte ferox, ardensque oculis, et sibila colla
 arduus attollens; pars vulnere clauda retentat
 nexantem nodis seque in sua membra plicantem :
 tali remigio navis se tarda movebat ; 280

vela facit tamen, et velis subit ostia plenis.
 Sergestum Aeneas promisso munere donat,
 servatam ob navem laetus sociosque reductos.
 olli serva datur, operum haud ignara Minervae,
 Cressa genus, Pholoë, geminique sub ubere nati. 285

Hoc pius Aeneas misso certamine tendit
 gramineum in campum, quem collibus undique curvis
 cingebant silvae, mediaque in valle theatri
 circus erat; quo se multis cum milibus heros
 consessu medium tulit exstructoque resedit. 290

hic, qui forte velint rapido contendere cursu,
 invitat pretiis animos, et praemia ponit.
 undique conveniunt Teucris mixtique Sicani,
 Nisus et Euryalus primi,

Euryalus forma insignis viridique juvena, 295
 Nisus amore pio pueri; quos deinde secutus
 regius egregia Priami de stirpe Diores;

hunc Salius simul et Patron, quorum alter Acarnan,
 alter ab Arcadio Tegeaeae sanguine gentis;
 tum duo Trinacrii juvenes, Helymus Panopesque, 300
 adsueta silvis, comites senioris Acestae;

multi praeterea, quos fama obscura recondit.

Aeneas quibus in mediis sic deinde locutus :

‘ Accipite haec animis, laetasque advertite mentes :
 nemo ex hoc numero mihi non donatus abibit. 305

Gnosia bina dabo levato lucida ferro
 spicula caelataque argento ferre bipennem ;
 omnibus hic erit unus honos. Tres praemia primi
 accipient, flavaque caput nectentur oliva.

279 *nexantem*. R.

281 *plenis* . . . velis. R.

primus equum phaleris insignem victor habeto, 310
 alter Amazoniam pharetram plenamque sagittis
 Threiciis, lato quam circum amplexitur auro
 balteus, et tereti subnectit fibula gemma :
 tertius Argolica hac galea contentus abito.'

Haec ubi dicta, locum capiunt, signoque repente 315
 corripiunt spatia audito, limenque relinquunt,
 effusi nimbo similes, simul ultima signant.
 primus abit longeque ante omnia corpora Nisus
 emicat, et ventis et fulminis ocior alis ;
 proxumus huic, longo sed proxumus intervallo, 320
 insequitur Salius ; spatio post deinde relicto
 tertius Euryalus :

Euryalumque Helymus sequitur ; quo deinde sub ipso
 ecce volat calcemque terit jam calce Diores,
 incumbens humero, spatia et si plura supersint, 325
 transeat elapsus prior, ambiguumque relinquat.

Jamque fere spatio extremo fessique sub ipsam
 finem adventabant, levi cum sanguine Nisus
 labitur infelix, caesis ut forte juvencis
 fusus humum viridisque super madefecerat herbas. 330
 hic juvenis jam victor ovans vestigia presso
 haud tenuit titubata solo, sed pronus in ipso
 concidit immundoque fimo sacroque cruore :
 non tamen Euryali, non ille oblitus amorum ;
 nam sese opposuit Salio per lubrica surgens ; 335
 ille autem spissa jacuit revolutus arena.
 emicat Euryalus, et munere victor amici
 prima tenet, plausuque volat fremituque secundo.
 post Helymus subit, et nunc tertia palma Diores.

Hic totum caveae consessum ingentis et ora 340
 prima patrum magnis Salius clamoribus implet,
 ereptumque dolo reddi sibi poscit honorem.

tutatur favor Euryalum, lacrimaeque decorae,
gratior et pulchro veniens in corpore virtus.
adjuvat et magna proclamat voce Diores, 345
qui subiit palmae, frustra ad praemia venit
ultima, si primi Salio reddentur honores.

Tum pater Aeneas 'Vestra' inquit 'munera vobis
certa manent, pueri, et palmam movet ordine nemo;
me liceat casus misereri insontis amici.' 350
sic fatus, tergum Gaetuli immane leonis
dat Salio, villis onerosum atque unguibus aureis.
hic Nisus 'Si tanta' inquit 'sunt praemia victis,
et te lapsorum miseret, quae munera Niso
digna dabis? primam merui qui laude coronam, 355
ni me, quae Salium, fortuna inimica tulisset.'
et simul his dictis faciem ostentabat et udo
turpia membra fimo. Risit pater optimus olli,
et clipeum efferri jussit, Didymaonis artem,
Neptuni sacro Danaïs de poste refixum. 360
hoc juvenem egregium praestanti munere donat.

Post, ubi confecti cursus, et dona peregit:
'Nunc, si cui virtus animusque in pectore praesens,
adsit, et evinctis attollat brachia palmis.'
sic ait, et geminum pugnae proponit honorem, 365
victori velatum auro vittisque juvencum,
ensem atque insignem galeam solacia victo.
nec mora: continuo vastis cum viribus effert
ora Dares, magnoque virum se murmure tollit;
solus qui Paridem solitus contendere contra, 370
idemque ad tumulum, quo maximus occubat Hector,
victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
perculit, et fulva moribundum extendit arena.
talis prima Dares caput altum in proelia tollit, 375

ostenditque humeros latos, alternaque jactat
 brachia protendens, et verberat ictibus auras.
 quaeritur huic alius; nec quisquam ex agmine tanto
 audet adire virum manibusque inducere caestus.
 ergo alacris, cunctosque putans excedere palma, 380
 Aeneae stetit ante pedes, nec plura moratus
 tum laeva taurum cornu tenet, atque ita fatur:
 ‘Nate dea, si nemo audet se credere pugnae,
 quae finis standi? quo me decet usque teneri?
 ducere dona jube.’ Cuncti simul ore fremebant 385
 Dardanidae, reddique viro promissa jubebant.

Hic gravis Entellum dictis castigat Acestes,
 proximus ut viridante toro consederat herbae:
 ‘Entelle, heroum quondam fortissime frustra,
 tantane tam patiens nullo certamine tolli 390
 dona sines? ubi nunc nobis deus ille magister
 nequiquam memoratus Eryx? ubi fama per omnem
 Trinacriam, et spolia illa tuis pendentia tectis?’
 ille sub haec: ‘Non laudis amor, nec gloria cessit
 pulsa metu; sed enim gelidus tardante senecta 395
 sanguis hebet, frigentque effetae in corpore vires.
 si mihi, quae quondam fuerat, quaque improbus iste
 exsultat fidens, si nunc foret illa juvenas,
 haud equidem pretio inductus pulchroque juvenco
 venissem, nec dona moror.’ Sic deinde locutus 400
 in medium geminos immani pondere caestus
 projecit, quibus acer Eryx in proelia suetus
 ferre manum, duroque intendere brachia tergo.
 obstipueri animi: tantorum ingentia septem
 terga boum plumbo insuto ferroque rigeant. 405

Ante omnes stupet ipse Dares, longeque recusat;
 magnanimusque Anchisiades et pondus et ipsa
 huc illuc vinclosum immensa volumina versat.
tum senior talis referebat pectore voces:

‘ Quid, si quis caestus ipsius et Herculis arma 410
vidisset, tristemque hoc ipso in litore pugnam?
haec germanus Eryx quondam tuus arma gerebat; —
sanguine cernis adhuc sparsoque infecta cerebro; —
his magnum Alciden contra stetit; his ego suetus,
dum melior vires sanguis dabat, aemula necdum 415
temporibus geminis canebat sparsa senectus.
sed si nostra Dares haec Troïus arma recusat,
idque pio sedet Aeneae, probat auctor Acestes,
aequemus pugnas: Erycis tibi terga remitto;
solve metus; et tu Trojanos exue caestus.’ 420
haec fatus, duplicem ex humeris rejecit amictum,
et magnos membrorum artus, magna ossa lacertosque
exuit, atque ingens media consistit arena.

Tum satus Anchisa caestus pater extulit aequos,
et paribus palmas amborum innexuit armis. 425
constitit in digitos extemplo arrectus uterque,
brachiaque ad superas interritus extulit auras.
abduxere retro longe capita ardua ab ictu,
immiscentque manus manibus, pugnamque lacesunt.
ille pedum melior motu, fretusque juventa; 430
hic membris et mole valens, sed tarda trementi
genua labant, vastos quatit aeger anhelitus artus.
multa viri nequiquam inter se volnera jactant,
multa cavo lateri ingeminant, et pectore vastos
dant sonitus, erratque aures et tempora circum 435
crebra manus, duro crepitant sub volnere malae.

Stat gravis Entellus nisuque immotus eodem,
corpore tela modo atque oculis vigilantibus exit.
ille, velut celsam oppugnat qui molibus urbem,
aut montana sedet circum castella sub armis, 440
nunc hos, nunc illos aditus, omnemque pererrat
arte locum, et variis adsultibus inritus urguet.
ostendit dextram insurgens Entellus, et alte

extulit : ille ictum venientem a vertice velox
 praevidit, celerique elapsus corpore cessit. 445
 Entellus vires in ventum effudit, et ultro
 ipse gravis graviterque ad terram pondere vasto
 concidit : ut quondam cava concidit aut Erymantho,
 aut Ida in magna, radicibus eruta pinus.
 consurgunt studiis Teucris et Trinacria pubes ; 450
 it clamor caelo, primusque accurrit Acestes,
 aequaeumque ab humo miserans attollit amicum.
 at non tardatus casu neque territus heros
 acrior ad pugnam redit, ac vim suscitatur ira.
 tum pudor incendit vires et conscia virtus, 455
 praecipitemque Daren ardens agit aequore toto,
 nunc dextra ingeminans ictus, nunc ille sinistra ;
 nec mora, nec requies : quam multa grandine nimbi
 culminibus crepitant, sic densis ictibus heros
 creber utraque manu pulsatur versaturque Dareta. 460

Tum pater Aeneas procedere longius iras
 et saevire animis Entellum haud passus acerbis ;
 sed finem imposuit pugnae, fessumque Dareta
 eripuit, mulcens dictis, ac talia fatur :
 ‘ Infelix, quae tanta animum dementia cepit ? 465
 non vires alias conversa quae numina sentis ?
 cede deo.’ Dixitque et proelia voce diremit.
 ast illum fidi aequales, genua aegra trahentem,
 jactantemque utroque caput, crassumque cruorem
 ore ejectantem mixtosque in sanguine dentes, 470
 ducunt ad naves ; galeamque ensemque vocati
 accipiunt ; palmam Entello taurumque relinquunt.
 hic victor, superans animis tauroque superbus :

‘ Nate dea, vosque haec ’ inquit ‘ cognoscite, Teucris,
 et mihi quae fuerint juvenali in corpore vires, 475
 et qua servetis revocatum a morte Dareta.’
dixit, et adversi contra stetit ora juveni,

qui donum adstabat pugnae, durosque reducta
 libravit dextra media inter cornua caestus,
 arduus, effractoque inlisis in ossa cerebro. 480
 sternitur exanimisque tremens procumbit humi bos.
 ille super tales effundit pectore voces :

‘ Hanc tibi, Eryx meliorem animam pro morte Daretis
 persolvo ; hic victor caestus artemque repono.’

Protinus Aeneas celeri certare sagitta 485
 invitat qui forte velint, et praemia ponit,
 ingentique manu malum de nave Seresti
 erigit, et volucrem trajecto in fune columbam,
 quo tendant ferrum, malo suspendit ab alto.
 convenere viri, dejectamque aerea sortem 490
 accepit galea ; et primus clamore secundo
 Hyrtacidae ante omnes exit locus Hippocoontis ;
 quem modo navali Mnestheus certamine victor
 consequitur, viridi Mnestheus evinctus oliva.
 tertius Eurytion, tuus, o clarissime, frater, 495
 Pandare, qui quondam, jussus confundere foedus,
 in medios telum torsisti primus Achivos.
 extremus galeaque ima subsedit Acestes,
 ausus et ipse manu juvenum temptare laborem.

Tum validis flexos incurvant viribus arcus 500
 pro se quisque viri, et depromunt tela pharetris.
 primaque per caelum, nervo stridente, sagitta
 Hyrtacidae juvenis volucres diverberat auras ;
 et venit, adversique infigitur arbore mali.
 intremuit malus, timuitque exterrita pennis 505
 ales, et ingenti sonuerunt omnia plausu.
 post acer Mnestheus adducto constitit arcu,
 alta petens, pariterque oculos telumque tetendit.
 ast ipsam miserandus avem contingere ferro
 non valuit : nodos et vincula linea rupit, 510

quis innexa pedem malo pendebat ab alto :
 illa notos atque alta volans in nubila fugit.
 tum rapidus, jamdudum arcu contenta parato
 tela tenens, fratrem Eurytion in vota vocavit,
 jam vacuo laetam caelo speculatus, et alis 515
 plaudentem nigra figit sub nube columbam.
 decidit exanimis, vitamque reliquit in astris
 aetheriis, fixamque refert delapsa sagittam.

Amissa solus palma superabat Acestes ;
 qui tamen aërias telum contendit in auras, 520
 ostentans artemque pater arcumque sonantem.
 hic oculis subito obicitur magnoque futurum
 augurio monstrum ; docuit post exitus ingens,
 seraque terrifici cecinerunt omina vates.
 namque volans liquidis in nubibus arsit arundo, 525
 signavitque viam flammis, tenuisque recessit
 consumpta in ventos ; caelo ceu saepe refixa
 transcurrunt crinemque volantia sidera ducunt.
 attonitis haesere animis, Superosque precati
 Trinacrii Teucrique viri ; nec maximus omen 530
 abnuat Aeneas ; sed laetum amplexus Acesten
 muneribus cumulat magnis, ac talia fatur :

‘ Sume, pater ; nam te voluit rex magnus Olympi
 talibus auspiciis exsortem ducere honores.
 ipsius Anchisae longaevis hoc munus habebis, 535
 cratera impressum signis, quem Thracius olim
 Anchisae genitori in magno munere Cisseus
 ferre sui dederat monumentum et pignus amoris.’
 sic fatus cingit viridanti tempora lauro,
 et primum ante omnes victorem appellat Acesten. 540
 nec bonus Eurytion praelato invidit honori,
 quamvis solus avem caelo dejecit ab alto.
 proximus ingreditur donis, qui vincula rupit ;

extremus, volucris qui fixit arundine malum.

At pater Aeneas, nondum certamine misso, 545
custodem ad sese comitemque impubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem :
'Vade age, et Ascanio, si jam puerile paratum
agmen habet secum, cursusque instruxit equorum,
ducat avo turmas, et sese ostendat in armis, 550
dic' ait. Ipse omnem longo decedere circo
infusum populum, et campos jubet esse patentes.

Incedunt pueri, pariterque ante ora parentum
frenatis lucent in equis, quos omnis euntes
Trinacriae mirata fremit Trojaeque juvenus. 555
omnibus in morem tonsa coma pressa corona ;
cornea bina ferunt praefixa hastilia ferro ;
pars levis humero pharetras ; it pectore summo
flexilis obtorti per collum circulus auri.
tres equitum numero turmae, ternique vagantur 560
ductores : pueri bis seni quemque secuti
agmine partito fulgent paribusque magistris.
una acies juvenum, ducit quam parvus ovanter
nomen avi referens Priamus, — tua clara, Polite,
progenies, auctura Italos, — quem Thracius albis 565
portat equus bicolor maculis, vestigia primi
alba pedis frontemque ostentans arduus albam.
alter Atys, genus unde Atii duxere Latini, —
parvus Atys, pueroque puer dilectus Iulo.
extremus, formaque ante omnis pulcher, Iulus 570
Sidonio est invecus equo, quem candida Dido
esse sui dederat monumentum et pignus amoris.
cetera Trinacrii pubes senioris Acestae
fertur equis.

Exciunt plausu pavidos, gaudentque tuentes 575
Dardanidae, veterumque agnoscunt ora parentum.

postquam omnem laeti consessum oculosque suorum
lustravere in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.

Olli discurrere pares, atque agmina terni 580
diductis solvere choris, rursusque vocati
convertere vias infestaque tela tulere.

inde alios ineunt cursus aliosque recursus
adversi spatiis, alternosque orbibus orbes
impediunt, pugnaeque cient simulacra sub armis; 585
et nunc terga fuga nudant, nunc spicula vertunt
infensi, facta pariter nunc pace feruntur.

ut quondam Creta fertur Labyrinthus in alta
parietibus textum caecis iter, ancipitemque
mille viis habuisse dolum, qua signa sequendi 590
falleret indeprencus et inremeabilis error;

haud alio Teucrum nati vestigia cursu
impediunt, texuntque fugas et proelia ludo,
delphinum similes, qui per maria humida nando
Carpathium Libycumque secant. 595

hunc morem cursus atque haec certamina primus
Ascanius, Longam muris cum cingeret Albam,
rettulit, et priscos docuit celebrare Latinos,
quo puer ipse modo, secum quo Troia pubes;
Albani docuere suos; hinc maxima porro 600
accepit Roma, et patrium servavit honorem;
Trojaque nunc pueri, *Trojanum* dicitur agmen.
hac celebrata tenus sancto certamina patri.

Hic primum fortuna fidem mutata novavit.
dum variis tumulto referunt sollemnia ludis, 605
Irim de caelo misit Saturnia Juno
Iliacam ad classem, ventosque adspirat eunti,
multa movens, necdum antiquum saturata dolorem.

⁵⁹¹ *frangeret.* R.

⁵⁹⁵ *Carphatium.* R. *luduntque per undas.* Vulg.

illa, viam celerans per mille coloribus arcum,
 nulli visa cito decurrit tramite virgo. 610
 conspicit ingentem concursum, et litora lustrat,
 desertosque videt portus classemque relictam.
 at procul in sola secretae Troades acta
 amissum Anchisen flebant, cunctaeque profundum
 pontum adspectabant flentes. ‘Heu tot vada fessis 615
 et tantum superesse maris!’ vox omnibus una.
 urbem orant; taedet pelagi perferre laborem.
 ergo inter medias sese haud ignara nocendi
 conicit, et faciemque deae vestemque reponit;
 fit Beroë, Tmarii conjunx longaeva Dorycli, 620
 cui genus et quondam nomen natique fuissent;
 ac sic Dardanidum mediam se matribus infert:
 ‘O miserae, quas non manus’ inquit ‘Achaica bello
 traxerit ad letum patriae sub moenibus! O gens
 infelix, cui te exitio Fortuna reservat? 625
 septuma post Trojae excidium jam vertitur aestas,
 cum freta, cum terras omnes, tot inhospita saxa
 sideraque emensae ferimur, dum per mare magnum
 Italiam sequimur fugientem, et volvitur undis.
 hic Erycis fines fraterni, atque hospes Acestes: 630
 quis prohibet muros jacere et dare civibus urbem?
 O patria et rapti nequiquam ex hoste Penates,
 nullane jam Trojae dicentur moenia? nusquam
 Hectoreos amnes, Xanthum et Simoënta, videbo?
 quin agite et mecum infaustas exurite puppes. 635
 nam mihi Cassandrae per somnum vatis imago
 ardentes dare visa faces: *Hic quaerite Trojam;*
hic domus est inquit vobis. Jam tempus agi res,
 nec tantis mora prodigiis. En quattuor arae
 Neptunò; deus ipse faces animumque ministrat.’ 640
 Haec memorans, prima infensum vi corripit ignem,

sublataque procul dextra conixa coruscat,
 et jacit: arrectae mentes stupefactaque corda
 Iliadum. Hic una e multis, quae maxima natu,
 Pyrgo, tot Priami natorum regia nutrix: 645
 ‘Non Beroë vobis, non haec Rhoeteia, matres:
 est Dorycli conjunx; divini signa decoris
 ardentisque notate oculos; qui spiritus illi,
 qui voltus, vocisque sonus, vel gressus eunti.
 ipsa egomet dudum Beroën digressa reliqui 650
 aegram, indignantem, tali quod sola careret
 munere, nec meritos Anchisae inferret honores.’
 haec effata.

At matres primo ancipites, oculisque malignis
 ambiguae spectare rates miserum inter amorem 655
 praesentis terrae fatisque vocantia regna:
 cum dea se paribus per caelum sustulit alis,
 ingentemque fuga secuit sub nubibus arcum.
 tum vero attonitae monstris actaeque furore
 conclamant, rapiuntque focis penetralibus ignem; 660
 pars spoliant aras, frondem ac virgulta facesque
 coniciunt. Furit immissis Volcanus habenis
 transtra per et remos et pictas abiete puppes.

Nuntius Anchisae ad tumulum cuneosque theatri
 incensas perfert naves Eumelus, et ipsi 665
 respiciunt atram in nimbo volitare favillam.
 primus et Ascanius, cursus ut laetus equestres
 ducebat, sic acer equo turbata petivit
 castra, nec exanimis possunt retinere magistri.
 ‘Quis furor iste novus? quo nunc, quo tenditis’ inquit,
 ‘heu, miserae cives? non hostem inimicaque castra
 Argivum, vestras spes uritis. En, ego vester
 Ascanius!’ Galeam ante pedes projecit inanem,
 qua ludo indutus belli simulacra ciebat;

accelerat simul Aeneas, simul agmina Teucrum. 675
 ast illae diversa metu per litora passim
 diffugiunt, silvasque et sicubi concava furtim
 saxa petunt; piget incepti lucisque, suosque
 mutatae adgnoscent, excussaue pectore Juno est.
 sed non idcirco flammae atque incendia vires 680
 indomitas posuere; udo sub robore vivit
 stuppa vomens tardum fumum, lentusque carinas
 est vapor, et toto descendit corpore pestis,
 nec vires heroum infusaue flumina prosunt.

Tum pius Aeneas humeris abscondere vestem, 685
 auxilioque vocare deos, et tendere palmas:
 ‘Juppiter omnipotens, si nondum exosus ad unum
 Trojanos, si quid pietas antiqua labores
 respicit humanos, da flammam evadere classi
 nunc, Pater, et tenues Teucrum res eripe leto. 690
 vel tu, quod superest infesto fulmine morti,
 si mereor, demitte, tuaque hic obrue dextra.’
 vix haec ediderat, cum effusis imbribus atra
 tempestas sine more furit, tonitruque tremescunt
 ardua terrarum et campi; ruit aethere toto 695
 turbidus imber aqua densisque nigerrimus austris;
 implenturque super puppes; semiusta madescunt
 robora; restinctus donec vapor omnis, et omnes,
 quattuor amissis, servatae a peste carinae.

At pater Aeneas, casu concussus acerbo, 700
 nunc huc ingentes, nunc illuc pectore curas
 mutabat versans, Siculo resideret arvis,
 oblitus fatorum, Italasne capesseret oras.
 tum senior Nautes — unum Tritonia Pallas
 quem docuit, multaue insignem reddidit arte — 705
 haec responsa dabat, vel quae portenderet ira
 magna deum, vel quae fatorum posceret ordo;

680 *flamma. R.*697 *semusta. R.*706 *hac. R.*

isque his Aenean solatus vocibus infit :

‘ Nate dea, quo fata trahunt retrahuntque, sequamur ;
 quidquid erit, superanda omnis fortuna ferendo est. 710
 est tibi Dardanius divinae stirpis Acestes :
 hunc cape consiliis socium et conjunge volentem ;
 huic trade, amissis superant qui navibus, et quos
 pertaesum magni incepti rerumque tuarum est ;
 longaevosque senes ac fessas aequore matres, 715
 et quidquid tecum invalidum metuensque pericli est,
 delige, et his habeant terris sine moenia fessi :
 urbem appellabunt permisso nomine Acestam.’

Talibus incensus dictis senioris amici,
 tum vero in curas animo diducitur omnes. 720
 et nox atra polum bigis subvecta tenebat :
 visa dehinc caelo facies delapsa parentis
 Anchisae subito tales effundere voces :
 ‘ Nate, mihi vita quondam, dum vita manebat,
 care magis, nate, Iliacis exercite fatis, 725
 imperio Jovis huc venio, qui classibus ignem
 depulit, et caelo tandem miseratus ab alto est.
 consiliis pare, quae nunc pulcherrima Nautes
 dat senior ; lectos juvenes, fortissima corda,
 defer in Italiam ; gens dura atque aspera cultu 730
 debellanda tibi Latio est. Ditis tamen ante
 infernas accede domos, et Averno per alta
 congressus pete, nate, meos. Non me impia namque
 Tartara habent, tristes umbrae, sed amoena piorum
 concilia Elysiumque colo. Huc casta Sibylla 735
 nigrarum multo pecudum te sanguine ducet :
 tum genus omne tuum, et quae dentur moenia, disces.
 jamque vale : torquet medios Nox humida cursus,
 et me saevus equis Oriens adflavit anhelis.’
 dixerat, et tenuis fugit, ceu fumus, in auras. 740

731 *est Latio.* R.734 *tristesve.* Vulg.

Aeneas, 'Quo deinde ruis? quo proripis?' inquit,
'quem fugis? aut quis te nostris complexibus arcet?'
haec memorans cinerem et sopitos suscitatur ignes,
Pergameumque Larem et canae penetralia Vestae
farre pio et plena supplex veneratur acerra. 745

Extemplo socios primumque arcessit Acesten,
et Jovis imperium et cari praecepta parentis
edocet, et quae nunc animo sententia constet.
haud mora consiliis, nec jussa recusat Acestes.
transcribunt urbi matres, populumque volentem 750
deponunt, animos nil magnae laudis egentes.
ipsi transtra novant, flammisque ambesa reponunt
robora navigiis, aptant remosque rudentesque,
exigui numero, sed bello vivida virtus.
interea Aeneas urbem designat aratro 755
sortiturque domos; hoc Ilium et haec loca Trojam
esse jubet. Gaudet regno Trojanus Acestes,
indicitque forum et patribus dat jura vocatis.
tum vicina astris, Erycino in vertice sedes
fundatur Veneri Idaliae, tumuloque sacerdos 760
ac lucus late sacer additur Anchiseo.

Jamque dies epulata novem gens omnis, et aris
factus honos: placidi straverunt aequora venti,
creber et adspirans rursus vocat Auster in altum.
exoritur procurva ingens per litora fletus; 765
complexi inter se noctemque diemque morantur.
ipsae jam matres, ipsi, quibus aspera quondam
visa maris facies et non tolerabile nomen,
ire volunt, omnemque fugae perferre laborem.
quos bonus Aeneas dictis solatur amicis, 770
et consanguineo lacrimans commendat Acestae.
tris Eryci vitulos et Tempestatibus agnam
caedere deinde jubet, solvique ex ordine funem.
ipse, caput tonsae foliis evinctus olivae,

stans procul in prora pateram tenet, extaque salsos 775
 porricit in fluctus ac vina liquentia fundit.
 prosequitur surgens a puppi ventus euntes.
 certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis
 adloquitur, talesque effundit pectore questus : 780
 ‘ Junonis gravis ira nec exsaturabile pectus
 cogunt me, Neptune, preces descendere in omnes ;
 quam nec longa dies, pietas nec mitigat ulla,
 nec Jovis imperio fatisque infracta quiescit.
 non media de gente Phrygum exedissem nefandis 785
 urbem odiis satis est, nec poenam traxe per omnem :
 reliquias Trojae, cineres atque ossa peremptae
 insequitur : causas tanti sciat illa furoris.
 ipse mihi nuper Libycis tu testis in undis
 quam molem subito excierit : maria omnia caelo 790
 miscuit, Aeoliis nequiquam freta procellis,
 in regnis hoc ausa tuis.

per scelus ecce etiam Trojanis matribus actis
 exussit foede puppes, et classe subegit
 amissa socios ignotae linquere terrae. 795
 quod superest, oro, liceat dare tuta per undas
 vela tibi, liceat Laurentem attingere Thybrim :
 si concessa peto, si dant ea moenia Parcae.’

Tum Saturnius haec domitor maris edidit alti :
 ‘ Fas omne est, Cytherea, meis te fidere regnis, 800
 unde genus ducis : merui quoque ; saepe furores
 compressi, et rabiem tantam caelique marisque.
 nec minor in terris, Xanthum Simoëntaque testor,
 Aeneae mihi cura tui. Cum Troia Achilles
 exanimata sequens impingeret agmina muris, 805
 milia multa daret leto, gemerentque repleti
 amnes, nec reperire viam atque evolvere posset

in mare se Xanthus, Pelidae tunc ego forti
congressum Aenean nec dis nec viribus aequis
nube cava rapui, cuperem cum vertere ab imo 810
structa meis manibus perjurae moenia Trojae.
nunc quoque mens eadem perstat mihi : pelle timores.
tutus, quos optas, portus accedet Averni.
unus erit tantum, amissum quem gurgite quaeret ;
unum pro multis dabitur caput.' 815

His ubi laeta deae permulsit pectora dictis,
jungit equos auro Genitor, spumantiaque addit
frena feris, manibusque omnes effundit habenas.
caeruleo per summa levis volat aequora curru ;
subsidunt undae, tumidumque sub axe tonanti 820
sternitur aequor aquis ; fugiunt vasto aethere nimbi.
tum variae comitum facies, immania cete,
et senior Glauci chorus, Inousque Palaemon,
Tritonesque citi, Phorcique exercitus omnis ;
laeva tenent Thetis, et Melite, Panopeaque virgo, 825
Nisaeae, Spioque, Thaliaque, Cymodoceque.

Hic patris Aeneae suspensam blanda vicissim
gaudia pertemptant mentem : jubet ocius omnes
attolli malos, intendi brachia velis.
una omnes fecere pedem, pariterque sinistros, 830
nunc dextros solvere sinus ; una ardua torquent
cornua detorquentque ; ferunt sua flamina classem.
princeps ante omnes densum Palinurus agebat
agmen ; ad hunc alii cursum contendere jussi.

Jamque fere mediam caeli Nox humida metam 835
contigerat ; placida laxabant membra quiete
sub remis fusi per dura sedilia nautae :
cum levis aetheriis delapsus Somnus ab astris
aëra dimovit tenebrosum et dispulit umbras,
te, Palinure, petens, tibi somnia tristia portans 840

insonti ; puppique deus consedit in alta,
 Phorbanti similis, funditque has ore loquelas :
 ‘ Iaside Palinure, ferunt ipsa aequora classem ;
 æquatae spirant auræ ; datur hora quieti.
 pone caput, fessosque oculos furare labori : 845
 ipse ego paulisper pro te tua munera inibo.’
 cui vix attollens Palinurus lumina fatur :
 ‘ Mene salis placidi voltum fluctusque quietos
 ignorare jubes ? mene huic confidere monstro ?
 Aenean credam quid enim fallacibus auris 850
 et caelo, totiens deceptus fraude sereni ? ’

Talia dicta dabat, clavumque affixus et haerens
 nusquam amittebat, oculosque sub astra tenebat.
 ecce deus ramum Lethæo rore madentem,
 vique soporatum Stygia, super utraque quassat 855
 tempora, cunctantique natantia lumina solvit.
 vix primos inopina quies laxaverat artus —
 et super incumbens cum puppis parte revolsa,
 cumque gubernaclo, liquidas projecit in undas
 præcipitem ac socios nequiquam saepe vocantem ; 860
 ipse volans tenues se sustulit ales ad auras.
 currit iter tutum non secius æquore classis,
 promissisque patris Neptuni interrita fertur.

Jamque adeo scopulos Sirenum advecta subibat,
 difficiles quondam multorumque ossibus albos, 865
 tum rauca adsiduo longe sale saxa sonabant :
 cum pater amisso fluitantem errare magistro
 sensit, et ipse ratem nocturnis rexit in undis,
 multa gemens, casuque animum concussus amici :
 ‘ O nimium caelo et pelago confise sereno, 870
 nudus in ignota, Palinure, jacebis arena ! ’

BOOK VI. — THE LOWER WORLD.

ÆNEAS arrives at Cumæ, and seeks the Sibyl's cave: the temple of Phœbus, constructed by Dædalus (vv. 1-4). Inspiration of the Sibyl: she prophesies war (42-97). Æneas solicits that he may enter the abode of Hades: the required gift to Proserpine of the Gold Bough (98-155). Death of Misenus. While the trees are felled for his funeral pile, Æneas, guided by doves to the mouth of Acheron, finds the sacred bough: the funeral rites (156-235). After due rites have been paid, he follows the Sibyl to the world of shadows: apparitions of horror at its entrance; Charon and his skiff (236-336). Shade of Palinurus on the hither side (337-381). The passage of Styx: Cerberus, and the judge Minos. The abode of suicides and unhappy lovers: the angry shade of Dido (382-476). Shades of fallen heroes: Deiphobus accosts Æneas, but is checked by the Sibyl (477-547). Phlegethon, and the fiery dungeons of the damned: the judge Rhadamanthos; the Giants, Tityos, Ixion, Theseus (548-627). The branch is fixed at the entrance of the palace of Dis: the Elysian Fields; ancient heroes of Troy (628-678). The shade of Anchises is met in a secluded vale: he explains the system and divine life of things (679-755). Anchises unfolds the heroic story and future glories of Rome (756-854). Vision of the young Marcellus: the two Gates of Sleep (855-902).

SIC fatur lacrimans, classique immittit habenas,
 et tandem Euboïcis Cumarum adlabitur oris.
 obvertunt pelago proras; tum dente tenaci
 ancora fundabat naves, et litora curvae
 praetexunt puppes. Juvenum manus emicat ardens 5
 litus in Hesperium; quaerit pars semina flammae
 abstrusa in venis silicis, pars densa ferarum
 tecta rapit, silvas, inventaque flumina monstrat.
 at pius Aeneas arces, quibus altus Apollo
 praesidet, horrendaeque procul secreta Sibyllae 10
 antrum immane petit, magnum cui mentem animumque
 Delius inspirat vates, aperitque futura.
 jam subeunt Triviae lucos atque aurea tecta.

Daedalus, ut fama est, fugiens Minoïa regna,
 praepetibus pennis ausus se credere caelo, 15
 insuetum per iter gelidas enavit ad Arctos,
 Chalcidicaque levis tandem super adstitit arce.
 redditus his primum terris, tibi, Phoebe, sacravit
 remigium alarum, posuitque immania templa.
 in foribus letum Androgei: tum pendere poenas 20
 Cecropidae jussi — miserum! — septena quotannis
 corpora natorum; stat ductis sortibus urna.
 contra elata mari respondet Gnosia tellus:
 hic crudelis amor Tauri, suppositaque furto
 Pasiphaë, mixtumque genus prolesque biformis 25
 Minotaurus inest, Veneris monumenta nefandae;
 hic labor ille domus et inextricabilis error;
 magnum reginae sed enim miseratus amorem
 Daedalus, ipse dolos tecti ambagesque resolvit,
 caeca regens filo vestigia. Tu quoque magnam 30
 partem opere in tanto, sineret dolor, Icare, haberes.
 bis conatus erat casus effingere in auro;
 bis patriae cecidere manus. Quin protinus omnia
 perlegerent oculis, ni jam praemissus Achates
 adforet, atque una Phoebi Triviaeque sacerdos, 35
 Deiphobe Glauci, fatur quae talia regi:
 ‘Non hoc ista sibi tempus spectacula poscit;
 nunc grege de intacto septem mactare juvencos
 praestiterit, totidem lectas de more bidentes.’
 talibus adfata Aenean (nec sacra morantur 40
 jussa viri), Teucros vocat alta in templa sacerdos.

Excisum Euboïcae latus ingens rupis in antrum,
 quo lati ducunt aditus centum, ostia centum;
 unde ruunt totidem voces, responsa Sibyllae.
 ventum erat ad limen, cum virgo, *Poscere fata* 45
tempus ait; *deus, ecce, deus!* Cui talia fanti

ante fores subito non voltus, non color unus,
non comptae mansere comae; sed pectus anhelum,
et rabie fera corda tument; majorque videri,
nec mortale sonans, adflata est numine quando 50
jam propiore dei. 'Cessas in vota precesque,
Tros' ait 'Aenea? cessas? neque enim ante dehiscunt
attonitae magna ora domus.' Et talia fata
conticuit. Gelidus Teucris per dura cucurrit
ossa tremor, funditque preces rex pectore ab imo: 55

'Phoebe, graves Trojae semper miserate labores,
Dardana qui Paridis direxti tela manusque
corpus in Aeacidae, magnas obeuntia terras
tot maria intravi duce te, penitusque repostas
Massylum gentes praetentaque Syrtibus arva, 60
jam tandem Italiae fugientis prendimus oras;
hac Trojana tenus fuerit Fortuna secuta.
vos quoque Pergameae jam fas est parcere genti,
dique deaeque omnes quibus obstitit Ilium et ingens
gloria Dardaniae. Tuque, O sanctissima vates, 65
praescia venturi, da, non indebita posco
regna meis fati, Latio considerare Teucros
errantisque deos agitataque numina Trojae.
tum Phoebus et Triviae solido de marmore templum
instituiam, festosque dies de nomine Phoebi. 70
te quoque magna manent regnis penetralia nostris:
hic ego namque tuas sortes arcanaque fata,
dicta meae genti, ponam, lectosque sacrabo,
alma, viros. Foliis tantum ne carmina manda,
ne turbata volent rapidis ludibria ventis; 75
ipsa canas oro.' Finem dedit ore loquendi.

At, Phoebi nondum patiens, immanis in antro
bacchatur vates, magnum si pectore possit
excussisse deum; tanto magis ille fatigat
os rabidum, fera corda domans, fingitque premendo. 80

ostia jamque domus patuere ingentia centum
sponte sua, vatisque ferunt responsa per auras :
' O tandem magnis pelagi defuncte periclis !
sed terrae graviora manent. In regna Lavini
Dardanidae venient ; mitte hanc de pectore curam ; 85
sed non et venisse volent. Bella, horrida bella,
et Thybrim multo spumantem sanguine cerno.
non Simoïs tibi, nec Xanthus, nec Dorica castra
defuerint ; alius Latio jam partus Achilles,
natus et ipse dea ; nec Teucris addita Juno
usquam aberit ; cum tu supplex in rebus egenis 90
quas gentes Italum aut quas non oraveris urbes !
causa mali tanti conjunx iterum hospita Teucris
externique iterum thalami.

tu ne cede malis, sed contra audentior ito, 95
qua tua te Fortuna sinet. Via prima salutis,
quod minime reris, Graia pandetur ab urbe.'

Talibus ex adyto dictis Cumaea Sibylla
horrendas canit ambages antroque remugit,
obscuris vera involvens : ea frena furenti 100
concutit, et stimulos sub pectore vertit Apollo.
ut primum cessit furor et rabida ora quierunt,
incipit Aeneas heros : ' Non ulla laborum,
O virgo, nova mi facies inopinave surgit ;
omnia praecepi atque animo mecum ante peregi. 105
unum oro : quando hic inferni janua regis
dicitur, et tenebrosa palus Acheronte refuso,
ire ad conspectum cari genitoris et ora
contingat ; doceas iter et sacra ostia pandas.
illum ego per flammas et mille sequentia tela 110
eripui his humeris, medioque ex hoste recepi ;
ille meum comitatus iter, maria omnia mecum
atque omnes pelagique minas caelique ferebat,
invalidus, vires ultra sortemque senectae.

quin, ut te supplex peterem et tua limina adirem, 115
 idem orans mandata dabat. Gnatique patrisque,
 alma, precor, miserere; — potes namque omnia, nec te
 nequiquam lucis Hecate praefecit Avernus; —
 si potuit Manes arcessere conjugis Orpheus,
 Threïcia fretus cithara fidibusque canoris, 120
 si fratrem Pollux alterna morte redemit,
 itque reditque viam totiens. Quid Thesea, magnum
 quid memorem Alciden? et mi genus ab Jove summo.
 Talibus orabat dictis, arasque tenebat,
 cum sic orsa loqui vates: ‘Sate sanguine divom, 125
 Tros Anchisiade, facilis descensus Averno;
 noctes atque dies patet atri janua Ditis;
 sed revocare gradum superasque evadere ad auras,
 hoc opus, hic labor est. Pauci, quos aequus amavit
 Juppiter, aut ardens evexit ad aethera virtus, 130
 dis geniti potuere. Tenent media omnia silvae,
 Cocytusque sinu labens circumvenit atro.
 quod si tantus amor menti, si tanta cupido est,
 bis Stygios innare lacus, bis nigra videre
 Tartara, et insano juvat indulgere labori, 135
 accipe, quae peragenda prius. Latet arbore opaca
 aureus et foliis et lento vimine ramus,
 Junoni infernae dictus sacer; hunc tegit omnis
 lucus, et obscuris claudunt convallibus umbrae.
 sed non ante datur telluris operta subire, 140
 auricomos quam quis decerpserit arbore fetus.
 hoc sibi pulchra suum ferri Proserpina munus
 instituit. Primo avulso non deficit alter
 aureus, et simili frondescit virga metallo.
 ergo alte vestiga oculis, et rite repertum 145
 carpe manu; namque ipse volens facilisque sequetur,
 si te fata vocant; aliter non viribus ullis

126 *Anchisiada.* H.

133 without est. R.

141 qui. R.

vincere, nec duro poteris convellere ferro.
 praeterea jacet exanimum tibi corpus amici —
 heu nescis — totamque incestat funere classem, 150
 dum consulta petis nostroque in limine pendes.
 sedibus hunc refer ante suis et conde sepulchro.
 duc nigras pecudes; ea prima piacula sunt:
 sic demum lucos Stygis et regna invia vivis
 aspicias.' Dixit, pressoque obmutuit ore. 155

Aeneas maestus defixus lumina voltu
 ingreditur, linquens antrum, caecosque volutat
 eventus animo secum. Cui fidus Achates
 it comes, et paribus curis vestigia figit.
 multa inter sese vario sermone serebant, 160
 quem socium exanimem vates, quod corpus humandum
 diceret. Atque illi Misenum in litore sicco,
 ut venere, vident indigna morte peremptum,
 Misenum Aeoliden, quo non praestantior alter
 aere ciere viros, Martemque accendere cantu. 165
 Hectoris hic magni fuerat comes, Hectora circum
 et lituo pugnans insignis obibat et hasta:
 postquam illum vita victor spoliavit Achilles,
 Dardanio Aeneae sese fortissimus heros
 addiderat socium, non inferiora secutus. 170
 sed tum, forte cava dum personat aequora concha,
 demens, et cantu vocat in certamina divos,
 aemulus exceptum Triton, si credere dignum est,
 inter saxa virum spumosa inmerserat unda.

Ergo omnes magno circum clamore fremebant, 175
 praecipue pius Aeneas. Tum jussa Sibyllae,
 haud mora, festinant flentes, aramque sepulcri
 congerere arboribus caeloque educere certant.
 itur in antiquam silvam, stabula alta ferarum;
 procumbunt piceae, sonat icta securibus ilex, 180

fraxineaeque trabes cuneis et fissile robur
scinditur, advolvunt ingentis montibus ornos.

Nec non Aeneas opera inter talia primus
hortatur socios, paribusque accingitur armis.
atque haec ipse suo tristi cum corde volutat, 185
adspectans silvam immensam, et sic voce precatur :
' Si nunc se nobis ille aureus arbore ramus
ostendat nemore in tanto ! quando omnia vere
heu nimium de te vates, Misene, locuta est.'

Vix ea fatus erat, geminae cum forte columbae 190
ipsa sub ora viri caelo venere volantes,
et viridi sedere solo. Tum maximus heros
maternas agnoscit aves, laetusque precatur :
' Este duces, O, si qua via est, cursumque per auras
dirigite in lucos, ubi pinguem dives opacat 195
ramus humum. Tuque, O, dubiis ne defice rebus,
diva parens.' Sic effatus vestigia pressit,
observans quae signa ferant, quo tendere pergant.
pascentes illae tantum prodire volando,
quantum acie possent oculi servare sequentum. 200
inde ubi venere ad fauces grave olentis Averni,
tollunt se celeres, liquidumque per aëra lapsae
sedibus optatis geminae super arbore sidunt,
discolor unde auri per ramos aura refulsit.
quale solet silvis brumali frigore viscum 205
fronde virere nova, quod non sua seminat arbos,
et croceo fetu teretis circumdare truncos —
talis erat species auri frondentis opaca
ilice, sic leni crepitabat brattea vento.
corripit Aeneas extemplo avidusque refringit 210
cunctantem, et vatis portat sub tecta Sibyllae.

Nec minus interea Misenum in litore Teucri
flebant, et cineri ingrato suprema ferebant.

principio pinguem taëdis et robore secto
 ingentem struxere pyram, cui frondibus atris 215
 intextunt latera, et ferales ante cupressos
 constituunt, decorantque super fulgentibus armis.
 pars calidos latices et aëna undantia flammis
 expediunt, corpusque lavant frigentis et unguunt.
 fit gemitus. Tum membra toro defleta reponunt, 220
 purpureasque super vestes, velamina nota,
 coniciunt. Pars ingenti subiere feretro,
 triste ministerium, et subjectam more parentum
 aversi tenuere facem. Congesta cremantur
 turea dona, dapes, fuso crateres olivo. 225
 postquam conlapsi cineres et flamma quievit,
 reliquias vino et bibulam lavere favillam,
 ossaque lecta cado texit Corynaeus aëno.
 idem ter socios pura circumtulit unda,
 spargens rore levi et ramo felicitis olivae, 230
 lustravitque viros, dixitque novissima verba.
 at pius Aeneas ingenti mole sepulcrum
 imponit, suaque arma viro, remumque tubamque,
 monte sub aërio, qui nunc *Misenus* ab illo
 dicitur, aeternumque tenet per saecula nomen. 235
 His actis, propere exsequitur praecepta Sibyllae.
 spelunca alta fuit vastoque immanis hiatu,
 scrupea, tuta lacu nigro nemorumque tenebris,
 quam super haud ullae poterant impune volantes
 tendere iter pennis — talis sese halitus atris 240
 faucibus effundens supera ad convexa ferebat :
 [unde locum Graii dixerunt nomine *Aornon*.]
 quattuor hic primum nigrantis terga juvencos
 constituit, frontique invergit vina sacerdos ;
 et summas carpens media inter cornua saetas 245
 ignibus imponit sacris, libamina prima,

voce vocans Hecaten, Caeloque Ereboque potentem.
supponunt alii cultros, tepidumque cruorem
succipiunt pateris. Ipse atri velleris agnam
Aeneas matri Eumenidum magnaеque sorori 250
ense ferit, sterilemque tibi, Proserpina, vaccam.
tum Stygio regi nocturnas inchoat aras,
et solida imponit taurorum viscera flammis,
pingue superque oleum infundens ardentibus extis.
Ecce autem, primi sub lumina solis et ortus, 255
sub pedibus mugire solum, et juga coepta moveri
silvarum, visaeque canes ululare per umbram,
adventante dea. 'Procul O procul este, profani!'
conclamat vates, 'totoque absistite luco;
tuque invade viam, vaginaque eripe ferrum: 260
nunc animis opus, Aenea, nunc pectore firmo.'
tantum effata, furens antro se immisit aperto;
ille ducem haud timidis vadentem passibus aequat.

Di, quibus imperium est animarum, umbraeque
silentes,
et Chaos, et Phlegethon, loca nocte tacentia late, 265
sit mihi fas audita loqui; sit numine vestro
pandere res alta terra et caligine mersas!

Ibant obscuri sola sub nocte per umbram,
perque domos Ditis vacuas et inania regna:
quale per incertam lunam sub luce maligna 270
est iter in silvis, ubi caelum condidit umbra
Juppiter, et rebus nox abstulit atra colorem.
vestibulum ante ipsum, primisque in faucibus Orci,
Luctus et ultrices posuere cubilia Curae;
pallentesque habitant Morbi, tristisque Senectus, 275
et Metus, et malesuada Fames, ac turpis Egestas,
terribiles visu formae: Letumque, Labosque;
tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,

ferreique Eumenidum thalami, et Discordia demens, 280
vipereum crinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit
ulmus opaca, ingens, quam sedem Somnia volgo
vana tenere ferunt, foliisque sub omnibus haerent.
multaque praeterea variarum monstra ferarum : 285
Centauri in foribus stabulant, Scyllaeque bifformes,
et centumgeminus Briareus, ac belua Lernae
horrendum stridens, flammisque armata Chimaera,
Gorgones Harpyiaeque et forma tricorporis umbrae.
corripit hic subita trepidus formidine ferrum 290
Aeneas, strictamque aciem venientibus offert,
et, ni docta comes tenues sine corpore vitas
admoneat volitare cava sub imagine formae,
inruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quae fert Acherontis ad undas.
turbidus hic caeno vastaque voragine gurgēs
aestuat, atque omnem Cocyto eructat arenam.
portitor has horrendus aquas et flumina servat
terribili squalore Charon, cui plurima mento
canities inculta jacet; stant lumina flamma, 300
sordidus ex humeris nodo dependet amictus.
ipse ratem conto subigit, velisque ministrat,
et ferruginea subvectat corpora cymba —
jam senior, sed cruda deo viridisque senectus.

Huc omnis turba ad ripas effusa ruebat, 305
matres atque viri, defunctaque corpora vita
magnanimum heroum, pueri innuptaeque puellae,
impositique rogis juvenes ante ora parentum :
quam multa in silvis autumnī frigore primo
lapsa cadunt folia, aut ad terram gurgite ab alto 310
quam multae glomerantur aves, ubi frigidus annus
trans pontum fugat, et terris immittit apricis.
stabant orantes primi transmittere cursum,

tendebantque manus ripae ulterioris amore.
 navita sed tristis nunc hos nunc accipit illos, 315
 ast alios longe submotos arcet arena.

Aeneas, miratus enim motusque tumultu,
 ‘Dic’ ait ‘O virgo, quid volt concursus ad amnem?
 quidve petunt animae? vel quo discrimine ripas
 hae linquunt, illae remis vada livida verrunt?’ 320
 olli sic breviter fata est longaeva sacerdos:
 ‘Anchisa generate, deum certissima proles,
 Cocyti stagna alta vides Stygiamque paludem,
 di cujus jurare timent et fallere numen.
 haec omnis, quam cernis, inops inhumataque turba est;
 portitor ille Charon; hi, quos vehit unda, sepulti.
 nec ripas datur horrendas et rauca fluenta
 transportare prius, quam sedibus ossa quierunt.
 centum errant annos volitantque haec litora circum;
 tum demum admissi stagna exoptata revisunt.’ 330
 constitit Anchisa satus et vestigia pressit,
 multa putans, sortemque animo miseratus iniquam.
 cernit ibi maestos et mortis honore carentes
 Leucaspim et Lyciae ductorem classis Oronten,
 quos, simul ab Troja ventosa per aequora vectos, 335
 obruit Auster, aqua involvens navemque virosque.

Ecce gubernator sese Palinurus agebat,
 qui Libyco nuper cursu, dum sidera servat,
 exciderat puppi mediis effusus in undis.
 hunc ubi vix multa maestum cognovit in umbra, 340
 sic prior adloquitur: ‘Quis te, Palinure, deorum
 eripuit nobis, medioque sub aequore mersit?
 dic age. Namque mihi, fallax haud ante repertus,
 hoc uno responso animum delusit Apollo,
 qui fore te ponto incolumem, finesque canebat 345
 venturum Ausonios. En haec promissa fides est?’
 ille autem: ‘Neque te Phoebi cortina fefellit,

dux Anchisiade, nec me deus aequore mersit.
 namque gubernaculum multa vi forte revolsum,
 cui datus haerebam custos cursusque regebam, 350
 praecipitans traxi mecum. Maria aspera juro
 non ullum pro me tantum cepisse timorem,
 quam tua ne, spoliata armis, excussa magistro,
 deficeret tantis navis surgentibus undis.
 tris Notus hibernas immensa per aequora noctes 355
 vexit me violentus aqua; vix lumine quarto
 prospexi Italiam summa sublimis ab unda.
 paulatim adnabam terrae; jam tuta tenebam,
 ni gens crudelis madida cum veste gravatum
 prensantemque uncis manibus capita aspera montis
 ferro invasisset, praedamque ignara putasset.
 nunc me fluctus habet, versantque in litore venti.
 quod te per caeli jucundum lumen et auras,
 per genitorem oro, per spes surgentis Iuli,
 eripe me his, invicte, malis: aut tu mihi terram 365
 inice, namque potes, portusque require Velinos;
 aut tu, si qua via est, si quam tibi diva creatrix
 ostendit — neque enim, credo, sine numine divom
 flumina tanta paras Stygiamque innare paludem —
 da dextram misero, et tecum me tolle per undas, 370
 sedibus ut saltem placidis in morte quiescam.

Talia fatus erat, coepit cum talia vates:
 ‘Unde haec, o Palinure, tibi tam dira cupido?
 tu Stygias inhumatus aquas amnemque severum
 Eumenidum aspicias, ripamve injussus adibis? 375
 desine fata deum flecti sperare precando.
 sed cape dicta memor, duri solatia casus.
 nam tua finitimi, longe lateque per urbes
 prodigiis acti caelestibus, ossa piabunt,
 et statuent tumulum, et tumulo sollemnia mittent, 380
aeternumque locus Palinuri nomen habebit.’

his dictis curae emotae, pulsusque parumper
corde dolor tristi : gaudet cognomine terrae.

Ergo iter inceptum peragunt fluvioque propinquant.
navita quos jam inde ut Stygia prospexit ab unda 385
per tacitum nemus ire pedemque advertere ripae,
sic prior adgreditur dictis, atque increpat ultro :

‘ Quisquis es, armatus qui nostra ad flumina tendis,
fare age, quid venias, jam istinc, et comprime gressum.
umbrarum hic locus est, Somni Noctisque soporae ;
corpora viva nefas Stygia vectare carina.
nec vero Alciden me sum laetatus euntem
accepisse lacu, nec Thesea Pirithoumque,
dis quamquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit, 395
ipsius a solio regis, traxitque trementem ;
hi dominam Ditis thalamo deducere adorti.’

Quae contra breviter fata est Amphrysia vates :
‘ Nullae hic insidiae tales ; absiste moveri ;
nec vim tela ferunt ; licet ingens janitor antro 400
aeternum latrans exsanguis terreat umbras,
casta licet patrui servet Proserpina limen.

Troïus Aeneas, pietate insignis et armis,
ad genitorem imas Erebi descendit ad umbras.
si te nulla movet tantae pietatis imago, 405
at ramum hunc’ (aperit ramum, qui veste latebat)
‘ adgnoscas.’ Tumida ex ira tum corda residunt.

nec plura his. Ille admirans venerabile donum
fatalis virgae, longo post tempore visum,
caeruleam advertit puppim, ripaeque propinquat. 410
inde alias animas, quae per juga longa sedebant,
deturbat, laxatque foros ; simul accipit alveo
ingentem Aenean. Gemuit sub pondere cymba
sutilis, et multam accepit rimosa paludem.
tandem trans fluvium incolumis vatemque virumque

informi limo glaucaque exponit in ulva.

Cerberus haec ingens latratu regna trifuca
personat, adverso recubans immanis in antro.
cui vates, horrere videns jam colla colubris,
melle soporata et medicatis frugibus offam 420
obicit. Ille fame rabida tria guttura pandens
corripit objectam, atque immania terga resolvit
fusus humi, totoque ingens extenditur antro.
occupat Aeneas aditum custode sepulto,
evaditque celer ripam inremeabilis undae. 425

Continuo auditae voces, vagitus et ingens,
infantumque animae flentes in limine primo,
quos dulcis vitae exsortes et ab ubere raptos
abstulit atra dies et funere mersit acerbo;
hos juxta falso damnati crimine mortis. 430
nec vero hae sine sorte datae, sine iudice, sedes:
quaesitor Minos urnam movet; ille silentum
conciliumque vocat vitasque et crimina discit.
proxuma deinde tenent maesti loca, qui sibi letum
insontes peperere manu, lucemque perosi 435
projecere animas. Quam vellent aethere in alto
nunc et pauperiem et duros perferre labores!
fas obstat, tristisque palus inamabilis undae
alligat, et noviens Styx interfusa coercet.

Nec procul hinc partem fusi monstrantur in omnem
lugentes campi: sic illos nomine dicunt.
hic, quos durus amor crudeli tabe peredit,
secreti celant calles et myrtea circum
silva tegit; curae non ipsa in morte relinquunt.
his Phaedram Procrimque locis, maestamque Eriphylen
crudelis nati monstrantem volnera, cernit,
Evadnenque et Pasiphaën; his Laodamia
it comes, et juvenis quondam, nunc femina, Caeneus,

rursus et in veterem fato revoluta figuram.

Inter quas Phoenissa recens a vulnere Dido
errabat silva in magna; quam Troïus heros 450
ut primum juxta stetit adgnovitque per umbras
obscuram, qualem primo qui surgere mense
aut videt, aut vidisse putat per nubila lunam,
demisit lacrimas, dulcique adfatus amore est: 455

‘Infelix Dido, verus mihi nuntius ergo
venerat exstinctam, ferroque extrema secutam?
funeris heu tibi causa fui? Per sidera juro,
per superos, et si qua fides tellure sub ima est,
invitus, regina, tuo de litore cessi. 460
sed me jussa deum, quae nunc has ire per umbras,
per loca senta situ cogunt noctemque profundam;
imperiiis egere suis; nec credere quivi
hunc tantum tibi me discessu ferre dolorem.
siste gradum, teque aspectu ne subtrahe nostra. 465
quem fugis? extremum fato, quod te adloquor, hoc est.’

Talibus Aeneas ardentem et torva tuentem
lenibat dictis animum, lacrimasque ciebat.
illa solo fixos oculos aversa tenebat,
nec magis incepto voltum sermone movetur, 470
quam si dura silex aut stet Marpesia cautes.
tandem corripuit sese, atque inimica refugit
in nemus umbriferum, conjunx ubi pristinus illi
respondet curis aequatque Sychaeus amorem.
nec minus Aeneas, casu concussus iniquo, 475
prosequitur lacrimis longe, et miseratur euntem.

Inde datum molitur iter. Jamque arva tenebant
ultima, quae bello clari secreta frequentant.
hic illi occurrit Tydeus, hic inclutus armis
Parthenopaeus et Adraști pallentis imago; 480
hic multum fleti ad superos belloque caduci
Dardanidae, quos ille omnes longo ordine cernens

ingemuit, Glaucumque Medontaque Thersilochumque,
 tris Antenoridas, Cererique sacrum Polyphoeten,
 Idaeumque, etiam currus, etiam arma tenentem. 485
 circumstant animae dextra laevaue frequentes;
 nec vidisse semel satis est; juvat usque morari,
 et conferre gradum, et veniendi discere causas.
 at Danaum proceres Agamemnoniaeque phalanges
 ut videre virum fulgentiaque arma per umbras, 490
 ingenti trepidare metu; pars vertere terga,
 ceu quondam petiere rates; pars tollere vocem
 exiguam: inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto
 Deiphobum videt et lacerum crudeliter ora, 495
 ora manusque ambas, populataque tempora raptis
 auribus, et truncas inhonesto vulnere nares.
 vix adeo adgnovit pavitantem et dira tegentem
 supplicia, et notis compellat vocibus ultro:
 ‘Deiphobe armipotens, genus alto a sanguine Teucri,
 quis tam crudeles optavit sumere poenas?
 cui tantum de te licuit? Mihi fama suprema
 nocte tulit fessum vasta te caede Pelasgum
 procubuisse super confusae stragis acervum.
 tunc egomet tumulum Rhoeteo litore inanem 505
 constitui, et magna Manes ter voce vocavi.
 nomen et arma locum servant; te, amice, nequivi
 conspiciere, et patri decedens ponere terra.’

Ad quae Priamides: ‘Nihil O tibi amice relictum;
 omnia Deiphobo solvisti et funeris umbris. 510
 sed me fata mea et scelus exitiale Lacaenae
 his mersere malis; illa haec monumenta reliquit.
 namque ut supremam falsa inter gaudia noctem
 egerimus, nosti; et nimium meminisse necesse est.
 cum fatalis equus saltu super ardua venit 515

Pergama, et armatum peditem gravis attulit alvo,
illa, chorum simulans, evantes orgia circum
ducebat Phrygias; flammam media ipsa tenebat.
ingentem, et summa Danaos ex arce vocabat.
tum me, confectum curis somnoque gravatum, 520
infelix habuit thalamus, pressitque jacentem
dulcis et alta quies placidaeque simillima morti.
egregia interea conjunx arma omnia tectis
amovet, et fidum capiti subduxerat ensem;
intra tecta vocat Menelaum, et limina pandit, 525
scilicet id magnum sperans fore munus amanti,
et famam exstingui veterum sic posse malorum.
quid moror? inrumpunt thalamo; comes additur una
hortator scelerum Aeolides. Di, talia Graïs
instaurate, pio si poenas ore reposco! 530
sed te qui vivum casus, age, fare vicissim,
attulerint. Pelagine venis erroribus actus,
an monitu divom? an quae te Fortuna fatigat,
ut tristes sine sole domos, loca turbida, adires?’
Hac vice sermonum roseis Aurora quadrigis 535
jam medium aetherio cursu trajecerat axem;
et fors omne datum traherent per talia tempus;
sed comes admonuit, breviterque adfata Sibylla est:
‘Nox ruit, Aenea; nos flendo ducimus horas.
hic locus est, partes ubi se via findit in ambas: 540
dextera quae Ditis magni sub moenia tendit,
hac iter Elysium nobis; at laeva malorum
exercet poenas, et ad impia Tartara mittit.’
Deiphobus contra: ‘Ne saevi, magna sacerdos;
discedam, explebo numerum, reddarque tenebris. 545
i decus, i, nostrum; melioribus utere fatis!’
tantum effatus, et in verbo vestigia torsit.

Respicit Aeneas subito, et sub rupe sinistra

moenia lata videt, triplici circumdata muro,
 quae rapidus flammis ambit torrentibus amnis, 550
 Tartareus Phlegethon, torquetque sonantia saxa.
 porta adversa ingens, solidoque adamante columnae,
 vis ut nulla virum, non ipsi excindere bello
 caëlicolae valeant; stat ferrea turris ad auras,
 Tisiphoneque sedens, palla succincta cruenta, 555
 vestibulum exsomnis servat noctesque diesque.
 hinc exaudiri gemitus, et saeva sonare
 verbera; tum stridor ferri, tractaeque catenae.

Constitit Aeneas, strepitumque exterritus hausit.
 ‘Quae scelerum facies? O virgo, effare; quibusve 560
 urguntur poenis? quis tantus plangor ad auras?’
 tum vates sic orsa loqui: ‘Dux inclute Teucrum,
 nulli fas casto sceleratum insistere limen;
 sed me cum lucis Hecate praefecit Avernus,
 ipsa deum poenas docuit, perque omnia duxit. 565
 Gnosius haec Rhadamanthus habet, durissima regna,
 castigatque auditque dolos, subigitque fateri,
 quae quis apud superos, furto laetatus inani,
 distulit in seram commissa piacula mortem.
 continuo sontes ultrix accincta flagello 570
 Tisiphone quatit insultans, torvosque sinistra
 intentans angues vocat agmina saeva sororum.
 tum demum horrissono stridentes cardine sacrae
 panduntur portae. Cernis custodia qualis
 vestibulo sedeat? facies quae limina servet? 575
 quinquaginta atris immanis hiatibus Hydra
 saevior intus habet sedem. Tum Tartarus ipse
 bis patet in praeceps tantum tenditque sub umbras,
 quantus ad aetherium caeli suspectus Olympum.
 hic genus antiquum Terrae, Titania pubes, 580
 fulmine dejecti fundo volvuntur in imo.

‘Hic et Aloïdas geminos immania vidi
 corpora, qui manibus magnum rescindere caelum
 adgressi, superisque Jovem detrudere regnis.
 vidi et crudeles danthem Salmonea poenas, 585
 dum flammās Jovis et sonitus imitatur Olympi.
 quattuor hic invectus equis et lampada quassans
 per Graium populos mediaeque per Elidis urbem
 ibat ovans, divomque sibi poscebat honorem, —
 demens! qui nimbos et non imitabile fulmen 590
 aere et cornipedum pulsu simularet equorum.
 at pater omnipotens densa inter nubila telum
 contorsit, non ille faces nec fumea taedis
 lumina, praecipitemque immani turbine adegit.
 nec non et Tityon, Terrae omniparentis alumnum, 595
 cernere erat, per tota novem cui jugera corpus
 porrigitur, rostroque immanis voltur obunco
 immortale jecur tondens secundaque poenis
 viscera, rimaturque epulis, habitatque sub alto
 pectore, nec fibris requies datur ulla renatis. 600
 [quid memorem Lapithas, Ixiona Pirithoumque?]
 quos super atra silex jam jam lapsura cadentique
 imminet adsimilis; lucent genialibus altis
 aurea fulcra toris, epulaeque ante ora paratae
 regifico luxu; Furiarum maxima juxta 605
 accubat, et manibus prohibet contingere mensas,
 exsurgitque facem attollens, atque intonat ore.

‘Hic, quibus invisi fratres, dum vita manebat,
 pulsatusve parens, et fraus innexa clienti,
 aut qui divitiis soli incubuere repertis, 610
 nec partem posuere suis (quae maxima turba est),
 quique ob adulterium caesi, quique arma secuti
 impia nec veriti dominorum fallere dextras,
 inclusi poenam exspectant. Ne quaere doceri,

quam poenam, aut quae forma viros fortunave mersit.
 saxum ingens volvunt alii, radiisque rotarum
 districti pendent; sedet, aeternumque sedebit,
 infelix Theseus; Phlegyasque miserrimus omnis
 admonet, et magna testatur voce per umbras:

Discite justitiam moniti, et non temnere divos. 620

vendidit hic auro patriam, dominumque potentem
 imposuit; fixit leges pretio atque refixit;
 hic thalamum invasit natae vetitosque hymenaeos;
 ausi omnes immane nefas, ausoque potiti.

non, mihi si linguae centum sint oraque centum, 625
 ferrea vox, omnis scelerum comprehendere formas,
 omnia poenarum percurrere nomina possim.'

Haec ubi dicta dedit Phoebi longaeva sacerdos:

'Sed jam age, carpe viam et susceptum perfice munus;

adceleremus' ait; 'Cyclopum educta caminis 630

moenia conspicio atque adverso fornice portas,

haec ubi nos praecepta jubent deponere dona.'

dixerat, et pariter, gressi per opaca viarum,
 corripiunt spatium medium, foribusque propinquant.

occupat Aeneas aditum, corpusque recenti 635
 spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divae,

devenere locos laetos et amoena virecta

fortunatorum nemorum sedesque beatas.

largior hic campos aether et lumine vestit 640

purpureo, solemque suum, sua sidera norunt.

pars in gramineis exercent membra palaestris,

contendunt ludo et fulva luctantur arena;

pars pedibus plaudunt choreas et carmina dicunt.

nec non Threïcius longa cum veste sacerdos 645

obloquitur numeris septem discrimina vocum,

jamque eadem digitis, jam pectine pulsat eburno.

hic genus antiquum Teucri, pulcherrima proles,
magnanimi heroes, nati melioribus annis,
Ilusque Assaracusque et Trojae Dardanus auctor. 650
arma procul currusque virum miratur inanes.
stant terra defixae hastae, passimque soluti *Gen. plura*
per campum pascuntur equi. Quae gratia currum
armorumque fuit vivis, quae cura nitentis
pascere equos, eadem sequitur tellure repostos. 655

Conspicit, ecce, alios dextra laevaue per herbam
vescentis, laetumque choro paeana canentis
inter odoratum lauri nemus, unde superne
plurimus Eridani per silvam volvitur amnis.
hic manus ob patriam pugnando volnera passi, 660
quique sacerdotes casti, dum vita manebat,
quique pii vates et Phoebos digna locuti,
inventas aut qui vitam excoluere per artes,
quique sui memores alios fecere merendo ;
omnibus his nivea cinguntur tempora vitta. 665

Quos circumfusus sic est adfata Sibylla, —
Musaeum ante omnes, medium nam plurima turba
hunc habet, atque humeris exstantem suspicit altis :
‘ Dicite, felices animae, tuque, optime vates,
quae regio Anchisen, quis habet locus? illius ergo 670
venimus, et magnos Erebi transnavimus amnes.’
atque huic responsum paucis ita reddidit heros :
‘ Nulli certa domus ; lucis habitamus opacis,
riparumque toros et prata recentia rivis
incolimus. Sed vos, si fert ita corde voluntas, 675
hoc superate jugum ; et facili jam tramite sistam.’
dixit, et ante tulit gressum, camposque nitentis
desuper ostentat ; dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti
inclusas animas superumque ad lumen ituras 680
lustrabat studio recolens, omnemque suorum

forte recensebat numerum carosque nepotes,
 fataque fortunasque virum moresque manusque.
 isque ubi tendentem adversum per gramina videt
 Aenean, alacris palmas utrasque tetendit, 685
 effusaeque genis lacrimae, et vox excidit ore :

‘ Venisti tandem, tuaque exspectata parenti
 vicit iter durum pietas? datur ora tueri,
 nate, tua, et notas audire et reddere voces?
 sic equidem ducebam animo rebarque futurum, 690
 tempora dinumerans, nec me mea cura fefellit.
 quas ego te terras et quanta per aequora vectum
 accipio! quantis jactatum, nate, periclis!
 quam metui, ne quid Libyae tibi regna nocerent!
 ille autem: ‘Tua me, genitor, tua tristis imago, 695
 saepius occurrens, haec limina tendere adegit:
 stant sale Tyrrheno classes. Da jungere dextram,
 da, genitor, teque amplexu ne subtrahe nostro.’
 sic memorans, largo fletu simul ora rigabat.
 ter conatus ibi collo dare brachia circum, 700
 ter frustra compressa manus effugit imago,
 [par levibus ventis volucrique simillima somno.]

Interea videt Aeneas in valle reducta
 seclusum nemus et virgulta sonantia silvis,
 Lethaeumque, domos placidas qui praeonat, amnem.
 hunc circum innumerae gentes populi que volabant;
 ac — velut in pratis ubi apes aestate serena
 floribus insidunt variis, et candida circum
 lilia funduntur — strepit omnis murmure campus.
 horrescit visu subito, causasque requirit 710
 inscius Aeneas, quae sint ea flumina porro,
 quive viri tanto compleverint agmine ripas.

Tum pater Anchises: ‘Animae, quibus altera fato
 corpora debentur, Lethaei ad fluminis undam

securos latices et longa oblivia potant. 715

[has equidem memorare tibi atque ostendere coram,]
jampridem hanc prolem cupio enumerare meorum,
quo magis Italia mecum laetere reperta.'

'O pater, anne aliquas ad caelum hinc ire putandum est
sublimis animas, iterumque ad tarda reverti 720

corpora? quae lucis miseris tam dira cupido?'

'Dicam equidem, nec te suspensum, nate, tenebo'
suscipit Anchises, atque ordine singula pandit.

'Principio caelum ac terras camposque liquentis
lucentemque globum Lunae Titaniaque astra 725

spiritus intus alit, totamque infusa per artus
mens agitat molem et magno se corpore miscet.

inde hominum pecudumque genus, vitaeque volantum,
et quae marmoreo fert monstra sub aequore pontus.

igneus est ollis vigor et caelestis origo 730

seminibus, quantum non noxia corpora tardant,
terrenique hebetant artus moribundaque membra.

hinc metuunt cupiuntque, dolent gaudentque, neque
auras

dispiciunt clausae tenebris et carcere caeco.

quin et supremo cum lumine vita reliquit, 735

non tamen omne malum miseris nec funditus omnes
corporeae excedunt pestes, penitusque necesse est
multa diu concreta modis inolescere miris.

ergo exercentur poenis, veterumque malorum
supplicia expendunt: aliae panduntur inanes 740

suspensae ad ventos; aliis sub gurgite vasto
infectum eluitur scelus, aut exuritur igni;

quisque suos patimur Manes; exinde per amplum
mittimur Elysium, et pauci laeta arva tenemus;

donec longa dies, perfecto temporis orbe, 745

⁷²⁴ *terram.* R. ⁷³¹ *corpora noxia.* R. ⁷³⁴ *respiciunt.* Vulg.

⁷⁴³ & ⁷⁴⁴ after ⁷⁴⁷ R.

concretam exemit labem, purumque relinquit
 aetherium sensum atque auræ simplicis ignem.
 has omnes, ubi mille rotam volvere per annos,
 Lethæum ad fluvium deus evocat agmine magno,
 scilicet immemores supera ut convexa revisant, 750
 rursus et incipiant in corpora velle reverti.'

Dixerat Anchises, natumque unaque Sibyllam
 conventus trahit in medios turbamque sonantem,
 et tumulum capit, unde omnes longo ordine possit
 adversos legere, et venientum discere vultus. 755

'Nunc age, Dardaniam prolem quae deinde sequatur
 gloria, qui maneant Itala de gente nepotes,
 inlustris animas nostrumque in nomen ituras,
 expediam dictis, et te tua fata docebo.

ille, vides, pura juvenis qui nititur hasta, 760
 proxuma sorte tenet lucis loca, primus ad auras
 aetherias Italo commixtus sanguine surget,
 Silvius, Albanum nomen, tua postuma proles,
 quem tibi longaevo serum Lavinia conjunx
 educet silvis regem regumque parentem, 765
 unde genus Longa nostrum dominabitur Alba.

'Proxumus ille Procas, Trojanae gloria gentis,
 et Capys, et Numitor, et qui te nomine reddet
 Silvius Aeneas, pariter pietate vel armis
 egregius, si umquam regnandam acceperit Albam. 770
 qui juvenes! quantas ostentant, aspice! vires,
 atque umbrata gerunt civili tempora quercu!
 hi tibi Nomentum et Gabios urbemque Fidenam,
 hi Collatinas imponent montibus arces,
 Pometios Castrumque Inui Bolamque Coramque. 775
 haec tum nomina erunt, nunc sunt sine nomine terrae.

'Quin et avo comitem sese Mavortius addet
 Romulus, Assaraci quem sanguinis Ilia mater

educet. Viden, ut geminae stant vertice cristae,
 et pater ipse suo superum jam signat honore? 780
 en, hujus, nate, auspiciis illa incluta Roma
 imperium terris, animos aequabit Olympo,
 septemque una sibi muro circumdabit arces,
 felix prole virum: qualis Befeſcſyntia mater
 invehitur curru Phrygias turrata per urbes, 785
 laeta deum partu, centum complexa nepotes,
 omnes caelicolas, omnes supera alta tenentes.

‘ Huc geminas nunc flecte acies, hanc aspice gentem
 Romanosque tuos. Hic Caesar et omnis Iuli
 progenies, magnum caeli ventura sub axem. 790
 hic vir, hic est, tibi quem promitti saepius audis,
 Augustus Caesar, Divi genus, aurea condet
 saecula qui rursus Latio regnata per arva
 Saturno quondam, super et Garamantas et Indos
 proferet imperium: jacet extra sidera tellus, 795
 extra anni solisque vias, ubi caelifer Atlas
 axem humero torquet stellis ardentibus aptum.
 hujus in adventum jam nunc et Caspia regna
 responsis horrent divom et Maeotia tellus,
 et septemgemini turbant trepida ostia Nili. 800
 nec vero Alcides tantum telluris obivit,
 fixerit aeripedem cervam licet, aut Erymanthi
 pacarit nemora, et Lernam tremefecerit arcu;
 nec, qui pampineis victor juga flectit habenis,
 Liber, agens celso Nysae de vertice tigres. 805
 et dubitamus adhuc virtute extendere vires,
 aut metus Ausonia prohibet consistere terra?

‘ Quis procul ille autem ramis insignis olivae
 sacra ferens? Nosco crines incanaque menta
 regis Romani, primus qui legibus urbem 810
 fundabit, Curibus parvis et paupere terra

missus in imperium magnum. Cui deinde subibit,
 otia qui rumpet patriae residesque movebit
 Tullus in arma viros et jam desueta triumphis
 agmina. Quem juxta sequitur jactantior Ancus, 815
 nunc quoque jam nimium gaudens popularibus auris.
 vis et Tarquinius reges, animamque superbam
 ultoris Bruti, fascesque videre receptos?
 consulis imperium hic primus saevasque secures
 accipiet, natosque pater nova bella moventes 820
 ad poenam pulchra pro libertate vocabit, —
 infelix ! utcumque ferent ea facta minores,
 vincet amor patriae laudumque immensa cupido.
 quin Decios Drusosque procul saevumque securi
 aspice Torquatum et referentem signa Camillum. 825

‘ Illae autem, paribus quas fulgere cernis in armis,
 concordēs animae nunc et dum nocte premuntur,
 heu quantum inter se bellum, si lumina vitae
 attigerint, quantas acies stragemque ciebunt !
 aggeribus socer Alpinis atque arce Monoeci 830
 descendens, gener adversis instructus Eois.
 ne, pueri, ne tanta animis adsuescite bella,
 neu patriae validas in viscera vertite vires ;
 tuque prior, tu parce, genus qui ducis Olympo,
 proice tela manu, sanguis meus ! — 835

‘ Ille triumphata Capitolia ad alta Corintho
 victor aget currum, caesis insignis Achivis.
 eruet ille Argos Agamemnoniasque Mycenae,
 ipsumque Aeaciden, genus armipotentis Achilli,
 ultus avos Trojae, templa et temerata Minervae. 840
 quis te, magne Cato, tacitum, aut te, Cosse, relinquat ?
 quis Gracchi genus, aut geminos, duo fulmina belli,
 Scipiadas, cladem Libyaë, parvoque potentem
 Fabricium, vel te sulco, Serrane, serentem ?

quo fessum rapitis, Fabii? tu Maxumus ille es, 845
 unus qui nobis cunctando restituis rem.
 excudent alii spirantia mollius aera,
 credo equidem, vivos ducent de marmore voltus,
 orabunt causas melius, caelique meatus
 describent radio, et surgentia sidera dicent: 850
 tu regere imperio populos, Romane, memento;
 hae tibi erunt artes; pacisque imponere morem,
 parcere subjectis, et debellare superbos.'

Sic pater Anchises, atque haec mirantibus addit:
 'Aspice, ut insignis spoliis Marcellus opimis 855
 ingreditur, victorque viros supereminet omnes!
 hic rem Romanam, magno turbante tumultu,
 sistet, eques sternet Poenos Gallumque rebellem,
 tertiaque arma patri suspendet capta Quirino.'

Atque hic Aeneas; una namque ire videbat 860
 egregium forma juvenem et fulgentibus armis,
 sed frons laeta parum, et dejecto lumina voltu:
 'Quis, pater, ille, virum qui sic comitatur euntem?
 filius, ane aliquis magna de stirpe nepotum?
 quis strepitus circa comitum! quantum instar in ipso!
 sed nox atra caput tristi circumvolat umbra.'
 tum pater Anchises, lacrimis ingressus obortis:

'O gnate, ingentem luctum ne quaere tuorum;
 ostendent terris hunc tantum fata, neque ultra
 esse sinent. Nimium vobis Romana propago 870
 visa potens, Superi, propria haec si dona fuissent.
 quantos ille virum magnam Mavortis ad urbem
 campus aget gemitus! vel quae, Tiberine, videbis
 funera, cum tumulum praeterlabere recentem!
 nec puer Iliaca quisquam de gente Latinos 875
 in tantum spe tollet avos, nec Romula quondam
 ullo se tantum tellus jactabit alumno.

heu pietas, heu prisca fides, invictaque bello
 dextera ! non illi se quisquam impune tulisset
 obvius armato, seu cum pedes iret in hostem, 880
 seu spumantis equi foderet calcaribus armos.
 heu, miserande puer ! si qua fata aspera rumpas,
 tu Marcellus eris. Manibus date lilia plenis,
 purpureos spargam flores, animamque nepotis
 his saltem adcumulem donis, et fungar inani 885
 munere.' — Sic tota passim regione vagantur
 aëris in campis latis, atque omnia lustrant.
 quae postquam Anchises natum per singula duxit,
 incenditque animum famae venientis amore,
 exin bella viro memorat quae deinde gerenda, 890
 Laurentisque docet populos urbemque Latini,
 et quo quemque modo fugiatque feratque laborem.

Sunt geminae Somni portae, quarum altera fertur
 cornea, qua veris facilis datur exitus umbris ;
 altera candenti perfecta nitens elephanto, 895
 sed falsa ad caelum mittunt insomnia Manes.
 his ubi tum natum Anchises unaque Sibyllam
 prosequitur dictis, portaque emittit eburna,
 ille viam secat ad naves sociosque revisit :
 tum se ad Cajetae recto fert litore portum. 900
 [ancora de prora jacitur ; stant litore puppes.]

890 *enim.* H.900 *limite.* H.

NOTES.

1

one of which interruptions at the end of some principal word or at some pause in the sense (in the third foot, less commonly, fourth) is more marked than the rest, and is called the *Cæsura* (see Grammar, § 82, 1, a). It may be remarked that the verses most agreeable to the ear are those in which dactyls are more numerous, or alternate with spondees; while in the opposite case — especially if the last foot but one is a spondee ("Spondaic verse") — a slow and labored movement is given to the verse, which is often very expressive (see Ecl. iv. 49; Æn. ii. 463-466).

This metre is not native to the Latin language, but is borrowed from the Greek. Hence all poetry written in it has more or less an artificial character, and requires a conventional poetic diction. The rules of quantity exclude very many words: all words, for example, in which a single short syllable comes between two long ones (as in all the cases of *æquitas*, *longitudo*, and similar words; all except the nom. sing. of *insula*, unless the last syllable can be removed by elision; and many forms of verb-inflection, as *fecérant*), or where more than two short syllables come together (as in *fúerimus*, *illínderis*). The necessities of the metre often give rise to elisions which hurt the flow of the verse (as in Ecl. ii. 25), or to artificial arrangements (as in Ecl. i. 14, 70). The rules of quantity, again, are often an easy guide to the construction: as in Ecl. i. 38, the long *a* in *suā* at once connects it with *arbore*; the long *i* in *sātis* (Ecl. iii. 82) shows it to be the participle of *sero*; the long *i* in *omnis* (id. 97) shows it to be the accusative plural; the long *o* in *pōpulus* (vii. 61) shows its meaning to be *poplar*. These examples might be multiplied to almost any extent.

In general the Syntax of Virgil is much easier and simpler than that of most prose writers, and there are few difficulties of construction except where the ellipsis of words produces obscurity.

There are, however, many peculiarities of form and construction. The most frequent of these — besides Greek forms of inflection — are, 1. the omission of Prepositions, especially with the locative ablative; 2. the free use of the Dative in preference to other constructions; 3. the Genitive (of specification) with adjectives; 4. the constant use of the Infinitive (instead of the Gerund) to express purpose and result. In general, we may say that *more is demanded of the cases* than the more highly developed construction

of prose will admit. Some of these seem to be archaic forms and constructions retained by a traditional poetic dialect, as, for example, the omission of prepositions.* Some of them are directly copied from the Greek, as many cases of synecdochical accusative. The greatest number, however, are due to both these causes combined, as the Infinitive constructions.

In reading, it should be borne in mind that poetry requires a more precise, vivid, and picturesque use of words than prose, and that often the force of an image cannot be given without an *accurate translation of the words in their strict original meaning*, instead of giving (as is often done) a weak paraphrase. For example, the words *præruptus aquæ mons* (*Æn.* i. 103) mean not merely *a mountainous wave*, but a *precipice* (or *steep broken hill*) of water. The learner will do well to try in every case to see just *what image was in the poet's mind*, and not be satisfied with a loose conception or translation.

PASTORAL POEMS.

ECLOGUE I.

THE scene represents Tityrus, late in a sunny afternoon, reclining at the roadside by his cottage near Mantua, with Amaryllis near by, busy in household cares, while Melibæus passes, driving his goats from the farm of which he has been dispossessed by the soldiers.

Verse 1. Tityre: this, with most of the other proper names, is Greek, borrowed from Theocritus. It is the Doric form of the word *Satyr*, also signifying *goat*; and is a conventional name for "a shepherd or rustic minstrel." — *patulæ* (root in *pateo*), *wide-spreading*, a characteristic of the beech. [It is a common position in Latin poetry for words belonging together, or contrasted words, to be in corresponding parts of the verse, as before the Cæsura and at the end: as *patulæ . . fagi; tenui . . avena; fines . . arva.*]

recubans (root CUB in *-cumbo*), *reclining (backward)*. — *tegmene* (root in *tego*), *shelter*. Notice in all Latin and Greek poetry that,

* So in English. "*The trumpet spake not to the armed throng* is not antiquated for poetry; although we should not write in a letter, 'He spake to me,' or say, 'The British soldier is armed with the English rifle.'" Matthew Arnold, *Last Words*, p. 21.

on account of the climate, the coolness of shade and water are especial objects of delight; while hardihood is more often shown by the endurance of heat than of cold.—*fagi, beech*. This tree is very common in the mountain slopes of northern Italy, where herds were driven in summer. [The same root (BHAG) is found in the Greek *φηγός*, the Latin *fagus*, and the English *beech*; also (since its bark was used as writing-material) in *book*. The word is probably connected with the meaning EAT (*φαγεῖν*), from its edible nuts.]

2. *silvestrem, woodland*, which makes the shelter of cattle at midday (= *pastoral*, compare iv. 3).—*tenui avena, on the thin oat-straw* (or rather *reed*), which made a delicate sort of pipe or whistle. Several reeds of different lengths were fastened together with wax, making a rude musical instrument now called *Pandean Pipes*,—first made, it was said, by the god Pan from the reed into which the nymph *Syrinx* had been transformed (hence the plant *Syringa*, and *syringe*). The hollow *reed* has given its name to the vibrating tongue of wood or metal which takes its place in modern instruments.—*Musam, the muse*, or goddess (patron saint) of song, used for song itself. The pastoral muse belonged especially to Sicily (iv. 1).—*meditantis, practise* (*μελετᾶν*).

3. *nos*, emphatic by being expressed at all; here, also, by its position and repetition.—*patris fines* (compare v. 68), *our native bounds*: the *patria* consisting merely of the native village, or perhaps farm. Local attachments are commonly strong in proportion to the ignorance of other places. [The acc. plur. form in *ēs*, in place of *is*, was coming into use in Virgil's time. The two forms are found indifferently with him.]—*linquimus, are leaving* (present of continued action).—*arva* (root in *aro*), *tilled fields*.

4. *fugimus*, a stronger word than *linquimus*, denoting the hurry and confusion of flight, here opposed to the easy repose of Tityrus.—*lentus, at ease*: as the reverse of *braced* or *strained* to toil.

5. *formosam, shapely*: i. e. her charms are coupled with her name in the song. [Observe the force of the termination *osus*, originally *onsus*.] The ancients especially prized beauty of form and tall stature (cf. Anab. iii. 2, 25).—*resonare, reëcho*: the effect of song in the groves (same root as in the English *sound*).—*doces*: the contrast is heightened by the peaceful and happy occupation of Tityrus, singing the charms of his love.—*Amaryllida* (Gr. acc. § 11, iii. 6, *d*), a favorite Greek name, meaning *bright-eyes*.

6. *Melibœe*, a Greek name, meaning *cow-tender*.—*deus, a god*: as we should say, *guardian-angel*. The gods of the ancient my-

thology were so numerous, and so near to mankind, that the name often has about the same dignity as that of *saints* in modern times. The reference is to Augustus, who was, however, not deified until after his death in A.D. 14. — *otia*, *freedom from care*, the reverse of *negotium*, *business* or *trouble*. The plural seems to be = *the blessings of ease*.

7. *namque* (poet. for *etenim*), *for, I tell you*; the enclitic *que* connects it with the preceding words, while *nam* introduces the reason with some emphasis. — *ille, illius*, observe the emphasis. — *mihi*, *in my regard* (dat. of reference). — *aram* (obj. of *imbuet*), *altar*, for lesser sacrifices: the *altare*, *high altar* for burnt offerings (Ecl. v. 66), was dedicated only to the higher deities, but this distinction is not always observed.

8. *nostris*: Tityrus speaks as the steward of his master's farm. — *imbuet*, *shall stain* (with its blood). — *agnus*, the offering of a humble estate: the richer might sacrifice a calf, and the poorer a pig, fowl, or fruit.

9. *errare*, *to stray*, or *graze at large*. The poets allow the infinitive much more freely than prose writers, see § 70, 3, c; G. 546, R.*

10. *quæ vellem*, *what I will* (imperf. by seq. of tenses, § 58, 10, a; G. 511, R²). — *calamo*, *reed* (like *avena*), strictly, a *stalk* of grain. [In this and similar lines, observe the beauty of movement given by the alternate dactyls and spondees.]

11. *equidem*, *I'm sure*. — *magis* = *potius*, *rather*. — *totis agris* (§ 55, 3, f; G. 384, 6), *throughout the fields*.

12. *usque adeo turbatur*, *to such a degree confusion prevails* (impers. passive). — *capellas*, *she-goats* (dimin. form, for the regular *capra*). — *ipse*, contrasted with *undique*.

13. *protenus*, *farther on*: i. e. I cannot (as usual) find a shelter near at hand. — *sæger*, *sick at heart*. — *duco*, *lead* (by a cord).

14. *modo*, *just now*. — *gemellos* (dim. of *geminos*), *twin-kids*.

15. *silice in nuda*, *on the bare flint* by the roadside, where they must presently die. — *conixa* (for *enixa* on account of the hiatus), *bringing forth* with difficulty. The sufferings of the dumb creatures add to the pathos. — *reliquit*, *has abandoned*. Notice how this word, at the end of the line, contrasts with *spem gregis*, at the beginning.

16. *malum hoc*, *this misfortune* (exile). — *læva*, *dull* or *warped* ("left-handed," compare Fr. *gauche*). — *si . . . fuisset*: i. e. it would have been a warning, had not, etc.

* The references are to Allen and Greenough's, and Gildersleeve's Latin Grammars.

17. *de cœlo tactas, struck by lightning* (the usual phrase). — *prædicere*: for tense, see § 58, 11, *b*; G. 277, R. — *querous*: the blasting of the olive, it is said, was understood to predict barrenness; that of the oak, exile. [Thunder and lightning were good signs, when nothing was blasted by the stroke. The most important omens were from lightning or from birds. These were interpreted very variously by the different Italian nations: the Romans made only two classes of *auguries* from lightning; the Etruscans eleven. Auguries from birds were either from their song (*oscines*) or from their flight (*alites*).]

18. This line is probably taken from ix. 15.

19. *qui sit* (more euphonious than *quis sit*), *what god it is*. — *da* (for *dic*; so *accipe* for *audi*), *tell me*.

20. *urbem*: the great city was what first struck his rustic fancy, and so he begins with that, leaving the question quite unnoticed.

21. *stultus ego, fool that I was*. — *huic nostræ*, Mantua, some three miles from Andes, Virgil's birthplace.*

22. *depellere, drive down* to market from the upland.

23. *sic . . . noram, so I had known puppies like dogs, and kids like their dams* (*similis*, acc. plur.).

25, 26. *verum hæc, etc.*, i. e. those do not differ in kind; but Rome is of another nature from Mantua, differing as cypress from osier. — *viburna*, a tough shrub (*wayfaring tree*), used to twine in wattles or bind faggots.

27. Melibœus here catches his neighbor's wonder, and forgets his question.

28. *libertas*: here we see how little Virgil keeps to the circumstances of his own case, the allegory being mixed, rather unskillfully, with the real facts. He was a yeoman, the free owner of a little farm. Tityrus was a slave, tending flocks for a noble proprietor, who lived, like most land-owners, in Rome. A thrifty slave might generally buy his freedom in five or six years. — *respexit, regarded me* = took pity on me. — *inertem, idle* as I was, and so not entitled to it.

candidior, whiter and whiter. — *tondenti, as I clipped it*: the slave could not shave his beard till emancipated. — *cadebat, began to fall* (§ 62, 2, *a*, R¹; G. 564).

* The relation in which the smaller places (*fora, vici, and conciliabula*) stood to the *civitas* (*municipium* or *colonia*) was the same as that of the smaller towns of Attica to Athens. Mantua was not the *capital* of the territory, but *included* the territory. The citizens were not classed as urban and rural; but the *vici* was an integral part of the *civitas*, and the village proprietor was politically a member of the city organization.

30. *post*, adverbial. — *tempore*, abl. of difference.

31. *Amaryllis*, *Galatea*, the successive partners (*contubernales*) of Tityrus. The condition of slavery permitted no lawful marriage. These names have been thought to stand, allegorically, for Mantua and Rome. — *habet*, present, because the bond still continues.

32. *namque* = *and in fact*.

33. *peculi* (§ 10, 4, *b*), *savings*, generally out of the produce of the cattle. Strictly, all that a slave had might be regarded as his master's. In practice, however, he was permitted and encouraged to save his earnings and certain perquisites, to buy his freedom. His *peculium*, indeed, was his property in the view of Roman law.

34. *quamvis multa*, *no matter how many*. — *victima*, i. e. sold to the priests for sacrifice, apparently a profitable branch of the shepherd's trade. (*Victima* usually signifies a larger victim; *hostia*, a smaller. The use of the singular is like our "many a one.")

35. *ingratæ*, *stingy*, as giving him a scanty price; or *ungracious*, as expressing the lonesome and dreary feeling which the rustic would have in town, contrasted with his friendly neighborhood. — *pinguis caseus*, i. e. *cream-cheese*.

37. *mirabar*, *I used to wonder*.

38. *suâ in arbore* (cf. vii. 54), i. e. on the tree where they grew.

39. *ipsæ pinus*, etc., *the very pines, these very watersprings and orchards*, which are playfully represented as sharing in the grief of Amaryllis. The pine here mentioned is probably the stone-pine, planted for its large edible seeds, as well as for shade: valuable also as furnishing wax and food for bees. The *arbusta* are the plantations of young elms, on which vines were trained in festoons from tree to tree, as in the vineyards of Italy now.

41. *quid facerem?* *what was I to do?* (§ 57, 3, *d*; G. 258³). To leave home and go to Rome was his only chance of freedom (at length answering the question of v. 19).

42. *præsentis* (acc. plur.), i. e. *propitious* (compare "a very present help"). — *alibi*, *elsewhere* than at Rome (belonging to *licebat*).

43. *juvenem*: Octavianus (Augustus), who was only twenty-two at the time of distributing the lands.

44. *bis senos dies*, *twelve days*, i. e. the first day of every month (*kalends*), when offerings were regularly made to the *Lares*, or household gods. Virgil means that he will join with the worship of his own *Lares* that of young Cæsar's *genius* or guardian spirit.

(Preller, *Röm. Myth.* 571): as Horace says (*Od.* iv. 5), *laribus tuum miscet numen*. Ovid (*Fast.* ii. 636) describes the ceremony:

Parca precaturi sumite vina manu,
Et Bene vos, bene te, patriæ pater, optime Cæsar
Dicite, suffuso per bona verba mero.

— **fumant**, i. e. the service is already an established custom: this dialogue being supposed to be held in the autumn (see line 82). — **altaria**, *high altars*, see note, verse 7.

45. **responsum dedit**, the phrase used properly of an oracular response, keeping up the thought of Cæsar as a divinity. — **primus**, i. e. this was the first assurance of security and favor, anxiously sought.

46. **pascite**, etc.: here Virgil drops the allegory: he went to Rome to beg his freedom; and the answer he is supposed to get is to keep his farm, — *feed your cows and breed your bullocks as before*. — **submittite**, properly, *to raise for the purpose of breeding*, apparently a technical word of graziers and cattle-breeders (see *Georg.* iii. 73, 159, and *Lexicon*).

47. **tua rura manebunt**, *the fields will continue yours*. Tityrus is here no longer the poor slave herdsman, but the yeoman land-owner, representing the poet himself.

48. **lapis omnia**, etc., *however the bare stone and marsh with muddy bulrush may cover all the grazing-ground*. This description of a country alternately marshy and gravelly will be recognized by any one who has travelled in the territory of Mantua. Virgil disparages his own lot, to show his contentment, while he puts the disparagement, along with praise of his good fortune, into his neighbor's mouth, — as if there were a touch of jealousy in it. By some, the passage from **quamvis** is less naturally connected with **non insueta**, etc., below, and some have referred it to the neighboring farms.

50. **non insueta**, etc., *no strange pasturage will distress your sickly flock*. — **gravis fetas**, the weakling cattle, which have lately dropped their young (compare line 15).

51. **mala, baneful**. — **contagia**: plural, meaning many cases of the disease.

52. **flumina nota**, *familiar streams*: i. e. the course of the "smooth-sliding Mincius," which flows by Mantua.

53. **fontis sacros**, *sacred founts*, "from the pretty superstition which assigned a divinity to every source and spring." — **frigus opacum**, *cool shade* (see note, v. 4).

54. *hinc tibi*, etc., *on this side, as ever, the hedge on the neighboring roadway, whose willow-flower is fed on by Hyblæan bees, shall often, with its soft whispering, win you sleep.* In this perplexed sentence, *quæ semper* means *as it always has done*; *florem* is acc. of specification (§ 52, 3, c; G. 332) by a common Greek construction, after *depasta*, *fed upon*; *salicti* is the contracted form of *saliceti*, *willow-grove*; *susurro*, *the whispering* of leaves mingled with the hum of bees; *limite*, strictly, *the line* run by public surveyors (*agri mensores*), dividing off the land for purposes of cultivation (see *Georg.* i. 126. The term was also extended to the lands of *municipia*, and other public boundaries, where the strict formalities of the Roman system were not followed. It always means a public boundary, while *finis* is used of private estates. The *limes* was not a line, but an open tract 8, 12, 20, or 40 feet wide, serving as a roadway. The *sæpes* here described was therefore, strictly, a *roadside hedge*). — *Hyblæis*, *Hybla*, is the name of a hill in Sicily, celebrated for its honey.

56. *suadebit*, *shall invite* (root SVAD as in *suavis*).

57. *hinc alta sub rupe*, *on the other side beneath the high rock* (opposed to line 54). — *frondator*, *leaf-pruner*. The foliage of the vine requires excessive pruning in the latter part of summer. The cooing of the wood-pigeon (see *Georg.* ii. 365) is a sign that autumn is coming on. — *ad auras*, *upon the breeze*.

58. *nec tamen*, *and yet not* (though the pruner sings). — *cura*, *pets*.

59. *aeria ab ulmo*, *on the lofty elm* (see *Hor. Od.* i. 2, 10).

60. *ante . . . quam*, *sooner shall, &c., than* (a common expression for *never*). — *ergo*, *so then*: resumptive, referring back to 41-46. — *lèves*, *light-footed* (notice the short penult: *lèves* would be *sleek*). — *æquore*, *the level*, commonly used, in poetry, for *the sea*.

61. *destituent nudos* = *leave (to dwell) exposed*.

62. *pererratis*, *having wandered over*.

63. The Arar (*Saone*) is a river of Gaul, the Tigris of Asia: the contrast is of farthest East and West, respectively.

65. *at nos*, etc.: the mention of his good fortune had excited the gratitude of Tityrus to his benefactor (*illius*); but, unheeding this expression, Melibæus contrasts the exile of the others: *but we must wander to the most distant corners of the earth*. — *alii . . . pars*, correlative. — *sitientis*, *thirsty*: the drought is vividly referred to the people. — *Afros*: acc. of end of motion, preserving an earlier

usage. [In the primitive languages the cases express *place* of themselves, the prepositions being only adverbs.]

66. **Cretæ**, sometimes understood as a common noun following **rapidus**, which bears down chalk, i. e. *turbid*, referring to the Oxus, a Scythian river. But there is a town in Crete, *Axus* or *Oaxus* (O here representing the digamma found on coins), whose stream is probably meant, — Crete being quite far enough eastward for the rustic fancy. It was, besides, a Roman province; and exiles from Capua were settled there by Augustus.

67. **orbe** (abl. of means), *by a world*.

68–70. **en**, *Ah!* giving emphasis and pathos to the question (compare **ecquis**, x. 28). — **patrios finis mirabor aristas**, *shall I gaze long hereafter, upon my native bounds, and the soddied (congestum cæspite) roof of my poor hut, beholding again (post) my little realm, a few scant wheat-ears?* That is, a kingdom to me, though so little. Another interpretation, perhaps better, makes **aristas** equivalent to **messes**, and governed by **post**, meaning *after several harvests*. Either way, the construction is very strained and harsh. — **tuguri** (root **TEG** in **tego**), *rustic hut*.

71. **miles**: here again is a bitter reference to Virgil's own experience of these legalized robbers. — **novalia**, *fallows*: i. e. land which I have broken in by my own toil (land alternately sown and fallow, from **novus**).

72. **barbarus**: the armies of Cæsar had come to be made up chiefly or largely of barbarian foreigners, Gauls, Germans, and Spaniards. *It is for them then that I have sown my fields!* (**his nos**, etc.). To such a pass has civil strife brought our wretched state!

74. **nunc**: this word (as often in English) gives a bitterly sarcastic force to the imperative, *graft your pears now* (if you can).

76. **non posthac**, *never more*. — **viridi . . . antro**, *in the bush-grown grot*. (Observe the vivid image in the words **pendere de rupe**.)

78. **me pascente** = *under my tending*.

79. **cytium**, a flowering shrub, excellent for its milk-giving properties: a kind of lucerne, or coarse clover.

80. **tamen poteras**, *you might at least*, i. e. if you wished (§ 60, 2, c; G. 246, R²).

82. **castaneæ**, a large and mellow sort, still much used as food in Italy and Spain.

83. **villarum**, *farm-houses* (**villa rustica**): the country-seat of a

rich city resident was *villa urbana*. — *culmina fumant* : in lack of chimneys, the smoke of the hearth or brazier (*focus*) escaped through the well-ventilated roof. These smoking roofs announce that supper-time has come.

ECLOGUE II.

THE third Idyl of Theocritus, from which the general style and sentiment of this eclogue are imitated, is the complaint of a shepherd to his love Amaryllis ; the eleventh is addressed by the monster Polyphemus to the sea-nymph Galatea, and seems to be the model for Corydon's defence of his personal appearance. But the giant's single eyebrow reaching from ear to ear (*v.* 32), his one precious eye (*v.* 58), and his wish he were born with gills, so as to carry flowers to the nymph under water (*v.* 60), make his plea a piece of grotesque humor in the original ; while there is nothing in the Greek which at all equals the extreme beauty and sweetness of the natural imagery in this rather lackadaisical poem.

1. *formosum* : notice the position before the Cæsura, corresponding with that of *Alexim* at the close of the line. This is a very common arrangement in Latin verse. — *ardebat*, *burned with love* = *amabat*, and so governing the accusative by a forced construction, apparently first introduced by Virgil. — *Alexim* : the form of the acc. in *m* is always used by Virgil, except when *n* is required by the metre.

2. *delicias*, *darling* (only in plur.). — *nec habebat*, *nor knew* : cf. *dare*, *tell* (*i.* 40), and *accipe*, *hear*. — *quid speraret*, *what to hope for* : in direct disc. *quid sperem*, *what can I hope?* (§ 57, 6 ; G. 251, 258).

3. *tantum*, *only* (*i. e.* all that he could do). — *cacumina*, in appos. with *fagos* : showing what he came for, shelter from heat.

4. *veniebat*, *would come*. — *incondita*, *rude* (ill put together). There are in *do* both verb-roots *DA* and *DHA*, *give* and *put* ; here, *put*.

5. *jactabat*, *flung out*. — *inani studio*, *idle* (or *unrequited*) *fondness*.

7. *mori* . . *coges* : in Theocritus, "you will make me go hang myself."

8, 9. *nunc etiam*, etc. : these images, especially the hiding of the lizards in the thornbush, suggest the extreme heat of noontide.

10. *rapido aestu*, *the reapers, weary with the consuming heat* :

rapido (root in **rapio**), from the association of heat with devouring flame. — **æstu**, originally, the ebullition of boiling water; hence used of ocean tides, and of extreme heat.

11. **allia**, etc.: a sort of salad (*moretum*) flavored with garlic, a favorite dish in Southern Europe, where flesh is scarce. "It was composed of flour, cheese, salt, oil, and various herbs (*herbas olentis*) brayed together in a mortar."

12, 13. **at . . . cicadis**: the lover and the katydid (*cicada*) are the only creatures that find no rest. — **arbusta**, see i. 40. In prose, the subject would be **cicadæ**; hence **meum**.

14. **fruit** = **fuisse** (§ 60, 2, c; G. 246, R). — **tristis** (acc. plur.), *ill-tempered*. — **iras**, cf. iii. 81. *Amaryllis* and *Menalcas* are old flames of Corydon.

16. **niger**, *swarthy*, or *dark-skinned*: notice that the succeeding lines are in apology for this style of beauty, contrasted with **candidus**, *fair*, or *brilliantly white*.

18. **ligustra**, *privet*; **vaccinia**, uncertain; perhaps (from a Greek diminutive), *hyacinth*: the blossom of pure white falls neglected, while the darker flower (or berry) is prized and gathered. (*Vaccinia* is sometimes understood as a shrub similar to whortleberry.)

19. **despectus**, *looked down on*. — **qui sim**, *what sort of person I am*: **qui** being here used as adjective, and not (as sometimes) for mere euphony.

20. **quam dives**, etc.: this description of rustic wealth is from the plea of Polyphemus, in Theocritus: **pecoris** referring to sheep, and **lactis** to cows (for the genitive see § 50, 3, b; G. 373, 4).

21. **meæ agnæ**, *eve lambs of mine*. — **Sticulis**, loosely used because many wealthy Romans had estates in Sicily; and hence, perhaps, taken as part of the stock imagery from Theocritus.

22. **æstate**, **frigore**, the times when fresh milk is most apt to fail. The *lac novum* is a curious recommendation of his love; but it accords with the conventional simplicity of pastoral verse.

23. **quæ solitus Amphion**, etc.: *what Amphion used to do*. He was the mythic builder of Thebes, whose walls rose to the music of his lyre. He with his brother Zethus — sons of Zeus and Antiope — were exposed on the mountain ridge Aracynthus, which separates Bœotia from Attica (*Acte*). Dirce is a fountain near Thebes. The verse is copied verbally from the Greek: hence the hiatus after *Actæo*. These epithets and allusions are pure affected imitations of authors in whom they meant something.

25. **non sum adeo informis**: see preliminary note.

26. **placidum ventis**: the ancients seem to have supposed that certain winds calmed the sea,—perhaps by ceasing to blow (see *Æn.* v. 763). The sea-beach might possibly afford a mirror for the giant Cyclops, but hardly for the shepherd Corydon. — **Daphnim**, the mythic paragon of bucolic poetry (see *Ecl.* v.). — **ego**: the Latin likes to represent two persons in contrast: so here **ego** is expressed to set off **Daphnim**, but is not itself emphatic.

27. **judice te**, simply, *in your judgment*. — **si** (like **si quidem**), *since*.

28. **tantum**, *only* ('tis all I ask). — **libeat** (root LUBH, as in *love*), *that it might please you* (hortat. subj.). — **sordida**, *rude, homely*.

29. **humilis**, *lowly, modest*. — **figere**, *bring down* (with the spear).

30. **hibisco**, *to the marsh-mallow* for their grazing. [The dative in poetry often denotes the end of motion: perhaps a relic of an earlier locative form.]

31-33. These lines are doubtful, and are exceedingly awkward here. They are probably a parallel passage written in the margin, which has crept into the text. — **canendo**, *in song*. — **calamos**, see note, *Ecl.* i. 2.

34. **nec pœniteat**, *and be not loath*. — **labellum** (dim.), *pretty lip*. — **trivisse** (§ 58, 11, *e*; *G.* 275), i. e. by running it up and down along the scale of reeds. The whole idea is “come and learn of me to play the pipe.”

35. **faciebat**, *offered to do* (would have done).

36. **disparibus** (see note, *Ecl.* i. 2).

38. **te . . . secundum**, i. e. *it has in you a second master* as good as the first.

40. **nec**, *and . . . not*.

41. **capreoli**, *fawns* of the wild deer. — **etiam nunc**: the spots are said to disappear at the age of six months. They are the more precious, from being found in a valley dangerous from wild beasts (**nec tuta**).

42. **bina die**, i. e. they are so vigorous as to take the milk of two ewes every day.

43. **orat abducere** (Greek constr. for **ut abducatur**, like *Eng.*), *has begged* (§ 58, 2, *a*; *G.* 221) *to get them*.

44. **faciet**, *she shall do it*. — **sordent tibi**, *are mean in your eyes*. — **lilla**, etc., a poetic way of offering these tributes, representing them as coming from the divinities.

46. *calathis*, *wicker baskets*. — *nymphæ*, *nymphs* of the springs that water the wild flowers.

47. *pallentis*, i. e. *yellow*: the plant is said to be the wall-flower. (For the description of these plants, see Index.) — *casia*, abl. of means. — *intexens* has *vaccinia* as object.

51. *ipse ego*, while the nymphs bring flowers, I will gather fruits. — *cana mala*, i. e. *quinces*.

53. *cerea pruna*, *yellow plums*, sweeter than the purple (observe the hiatus). — *poma*, *fruit*, including all except grapes, figs, and olives.

54. *proxima*: the myrtle and laurel are constantly associated:

"Yet once more, O ye laurels, and once more
Ye myrtles brown, with ivy never sere." — *Lycidas*.

56. *rusticus*, *a clown*, no mate for the city-bred Alexis. The unhappy lover answers his own offer.

57. *Iollas*, the master of Alexis, representing Pollio in the poem. — *concedat*, i. e. he could give more.

58. *quid volui mihi*, *what woe have I voluntarily brought on myself* (in allowing myself thus to be beguiled by love). — *floribus* . . . *apros* (a proverbial manner of speech), *I have let — ah! wretch* (*perditus*) — *the scorching south-wind in upon my flowers, and the wild swine to my water-springs*.

60. *quem fugis*, i. e. is it a rustic you flee?

61. *Pallas*, etc., *let Pallas* (the goddess of wisdom and skill) *cherish the city towers she has built*.

65. *trahit sua quemque*, etc., *each one's fancy draws him*. Notice that *quisque* in Latin is always in the predicate or in the relative clause; in English in the subject or antecedent clause.

66. *jugo suspensa*, *hung from the yoke*, so as not to cut the ground as the oxen are driven home at night; i. e. night brings rest to all but me.

67. *duplicat*: in the summer months, it is said that the shadow doubles its length between four and five o'clock.

68. *me tamen urit*, *still burns me*, not cooling as the shadows come on.

70. *semiputata* (root *PU*, *purify*), *frondosa*: the half-pruned vine and the elm overgrown with leaves are both signs of thriftless husbandry. Notice the interlocked order of the words *semiputata* . . . *frondosa*, *vitis* . . . *ulmo*.

71. *quin tu*, etc., from Theocr. xi. 72-74: if the vineyard and garden are neglected, at least mind some light indoor task. — *all-*

quid quorum, etc., *something of WHAT need requires*: supply **eorum** as antecedent.

72. **detexere**, *weave throughout*, or carefully.

73. **invenies**: "You shall find perhaps a fairer Galatea" (Theocr.). — **fastidit**, *disdains*.

ECLOGUE III.

The scene represents the Shepherds tending their flocks not far from each other and joining in conversation.

1. **cujum** (§ 21, 2, *f*, a form rustic or antiquated in Virgil's time): it shows that Damoetas is a hireling, or, perhaps, a friend of Ægon. — **an**, alternative question (§ 71, 2; G. 460).

2. **Ægonis**: the name and the verse are taken literally from Theocr. iv. 2. Ægon is Menalcas's rival (*v.* 4).

3. **infelix**. . . **pecus**, *poor sheep! a luckless flock* (**ovis**, acc. of exclam.). — **ipse**, Ægon (compare **ipse dixit**, "the master said").

4. **fovet**, *wooes*: the word is used in Æn. ix. 57 in the sense of constant attendance on the camp.

5. **alienus custos** = *an unfaithful keeper* (with no interest in his charge). — **bis in hora**, a bit of extravagance: twice a day would be full enough. The offence of secretly milking cattle was punished by whipping and loss of wages.

6. **sucus** (root in **sugo**) = *the life-blood*, the strength of the sheep and food of the young. — **subducitur**, *is stolen* (taken secretly).

7. **parcius**, *not so freely*. — **viris**, contrasted with the pretended effeminacy of Menalcas. — **tamen**, i. e. though it were true (ironically). — **obiicienda** (§ 1, 3, *d*), *to be flung at*.

8. **qui te**, — understand any verb you please. — **transversa tuentibus**, *eyeing askance*.

9. **faciles**, *good-natured*. — **sacello**, *the nymph's grotto*.

10. **tum, credo**, *at the same time, I suppose* (ironical, as always when used thus parenthetically): hinting that Damoetas was the real mischief-maker. — **arbustum**, see note, i. 40. — **videre**, i. e. the nymphs.

11. **incidere**, *hack*. — **mala falce**, *with malicious knife*; **vitis novellas** (dim.), *tender vine-sprouts* (notice the alternating order of the words). The *falx* was a large stout knife, hooked at the end, used for trimming sprouts and foliage.

13. *calamos, arrows* (reeds), used by shepherds in hunting, or to defend their charge. — *perverse, spiteful*.

14. *puero*, i. e. *Daphnis*.

15. *aliqua, somehow* (compare vii. 26).

16. *quid, etc., what are masters to do, when thieves* (i. e. slaves) *venture on such things* (as these which follow)? Another rendering gives, "If the knaves are so insolent, what may we expect from their masters?"

18. *excipere insidiis, catch by tricks*, i. e. by coaxing it away. — *lyollosa, wolf-hound*, said to be a mongrel between dog and wolf.

19. *quo . . . ille, whither is that fellow hurrying?* referring to the goat ("*coge pecus*"), or, as some think, the thief.

21. *an*, implying a previous question: "could I not take my own?" — *non redderet, should he not have paid* (§ 57, 3, *d*; G. 266, *R*), as my due?

22. *fistula, pipe* of several reeds.

23. *si nescis, if you did but know it*.

25. *cantando, etc., you beat him in singing? did you ever so much as own a pipe of reeds joined with wax?*

26. *trivias, cross-roads*: the scene seems to belong to the rustic worship of Proserpine or Hecate, at places where three roads met. The goddess herself was called *Trivia*. — *indocte, ignoramus*.

27. *stridentī . . . carmen, mangle a wretched tune on a squeaking straw*. Compare Lycidas, 123: —

"Their lean and flashy songs

Grate on their scrannel pipes of wretched straw."

28. *vis experiamur* (§ 70, 3, *f*, *R*; G. 546, *R*), *will you try with me?* — *vicissim*, i. e. *amæbaean* or responsive verse.

29. *vitulam, heifer* (properly, *yearling*, from the same root as *vetus, Æros*). — *ne recuses* (§ 64, 1, *b*; G. 688, *R*), i. e. that is why I tell you.

30. *binos fetus, twin calves*: such a rare phenomenon, that Virgil would never have written it, but in translating from Theocritus, who has twin kids.

31. *depono, stake as pledge*: the regular word is *pono, place* the prize in the ring (*τιθέναι, κатарιθέναι*).

33. *injusta, jealous or unfriendly*.

34. *alter, one or the other*.

35. *id quod, a stake which*, in appos. with *pocula*.

36. *insanire, play the fool*. — *pocula*: *bowls* or drinking cups, which went in pairs, one for water and one for wine.

37. *Alcimedontis*, an unknown sculptor.

38. *lenta vitis*, a *pliant vine*. — *torno*, *chisel*: used instead of *scalpro*, perhaps on account of the roundness of the bowls. — *facill*, *ready* (as a ready hand).

39. *diffusos . . . corymbos*: a *vine decks with pale ivy the outspread clusters*. It seems easiest to consider *vitis* as meaning an *ivy-vine*, though it is almost always the *grape*. (Compare Ovid, Met. iii. 664.) The meaning then is, a vine of ivy on the bowl has concealed under its leaves the darker clusters of berries.

40. *in medio*, etc.: i. e. two figures (medallions) in a frame of vines. — *Conon*, an astronomer of Alexandria, of about 200 B.C. — *alter*, probably Archimedes (an associate and friend of Conon), whose name cannot be given in hexameter verse (see introd. note).

41. *radio*, *rod*, with which geometric figures were described on a layer of sand. — *gentibus*, i. e. for everybody's benefit (see next line). — *orbem*, *the circle* of the sky with its constellations. A rude but sufficient knowledge of this supplied the place of a "farmer's almanac" (see Georg. i. 204-240, and elsewhere).

42. *curvus*, *bent* (over his work).

45. *acantho*: the *acanthus* is familiar to us on the Corinthian capital (see Index).

48. *si ad vitulam spectas*: this admits of two interpretations.

1. *If you will cast your eye on the heifer* (present for future), *you will have no reason to praise your cups*. This is possible, but grammatically unnatural, and incongruous with the sense. Another and better is (2) *If you have an eye to the heifer* (i. e. a wish to win her), *you have no occasion to praise your cups* (for I will not stake a heifer against cups). It is no use talking about goblets: they are not to be compared in value.

49. *numquam*, merely *not at all*. Menalcas suspects Damœtas of disparaging his stake, in order to evade the contest.

50. *audiat*: the intended subject does not appear. It is instantly changed to the person coming in sight, who is as yet unknown, but who proves to be Palæmon. — *hæc*, *this contest*.

51. *efficiam ne*, *I will stop you from* (§ 65, I, R; G. 557).

52. *quin age*, *well then, come!* — *si quid habes*, *if you can do any thing* (in song). — *in me*, *on my part*.

53. *nec fugis*, in reference to *effugies*, v. 49.

54. *sensibus . . . reponas*, *let it sink deep in your thought*: the senses being regarded as avenues to the soul, or judging faculty.

56. *omnis ager*, etc., i. e. it is the season when all nature is fruitful in production, why not we too (in song)?

57. *formosissimus annus*, i. e. the fairest season of the year.

59. *alternis* (neut. plur.), in *alternate strains*. — *Camenæ*, *Muses*. The *Camenæ* were fountain nymphs, with powers of sooth-saying: their name (originally *Casmenæ*) was derived from *carmen* (*casmen*, § 1, 3, e). When the Romans adopted the Greek mythology, retaining however the names of their native divinities, they identified those nymphs with the Grecian Muses, with whom they had in reality very little in common.

Here begins the real *Amæbean*, though the preceding has been somewhat like it. Notice that the second poet generally follows in a strain similar to the first, but always extends or intensifies the idea if he can (compare *Ecl.* vii.). The sudden changes of subject, especially towards the end, are characteristic, and show the zeal of the contestants, — the challenger always seeking some new theme, in the hope of baffling his adversary.

60. *ab Jove*: compare Theocr. xvii. 1, Aratus, *Phæn.* 2. — *Musæ*, an invocation (considered by Heyne as genitive). — *Jovis omnia plena*: this sort of pantheism had come to be the prevailing style of thought among philosophers (see the Hymn of Cleanthes to Zeus): it is frequently found in Virgil (see *G.* iv. 220–227).

61. *colit*, *cherishes* (with showers: compare *G.* ii. 326).

62. *et me*, I too have a patron, Phœbus.

63. *lauri, hyacinthus*: these plants were the delight of Apollo; the first being the nymph Daphne, who fled from his pursuit (*Ovid*, *Met.* i. 452), and the second a beautiful youth accidentally killed by him with a *discus* (*Id.* x. 162).

64. *mālo petit, pelts me with an apple*: apples were sacred to Venus, and gifts of love; the parings are still used in All-hallow Eve divination. Compare “Comfort me with apples, for I am sick of love.” (Observe the quantity of *mālo*.)

66. *at mihi*, i. e. but my flame (the boy Amyntas) is not so coy.

67. *Delia*, perhaps Menalcas’s mate (*contubernalis*): perhaps better understood as Diana (the moon), well known to dogs. Compare “I’d rather be a dog, and bay the moon.”

68. *parta*, etc., *I have secured a gift for my love*, i. e. a wild pigeon’s nest. — *notavi locum*, *I have marked the spot*. Compare Shenstone:—

“I have found out a gift for my fair;
I have found where the wood-pigeons breed.”

69. *congessere, have built*: sc. *nidum*. The wood-pigeon is sacred to Venus.

70. *quod potui, the best I could.* I have made a gift already; you are only intending it.—*silvestri*, i. e. growing wild in the pasture.

71. *aurea mala, golden apples*, i. e. *ripe and ruddy* (not "oranges," which were unknown to the ancients).—*altera, other ten.*

73. *referatis*, etc., i. e. to secure the fulfilment of her promise. This and the next couplet each contain a complaint as well as a gratulation. The second is stronger in both respects.

75. *si dum tu*, etc., i. e. they are separated, even when engaged together in the chase. To tend the nets of the huntsman was a service of special compliment, but Menalcas complains that he is thus deprived of sharing with the boy the more dangerous business of the hunt.

76. *natalis*: these two couplets jeer at the rival Iollas. The birthday was usually celebrated in love and good cheer with a festival in honor of the *genius* or patron divinity. In the joys of the season Phyllis is to share.

77. *faciam pro frugibus, offer sacrifice for the crops.* In mockery, Iollas—who is the rival of Damoetas, and whose slave Phyllis is—is bidden to the more ascetic rites of the *ambarvalia* (see G. i. 343; Tibull. ii. El. 1). This festival was celebrated by each farmer on his own land in the month of May; the regular sacrifice was the *suovetaurilia* (swine, sheep, and bull), but in the private sacrifice a single victim was often substituted. This victim was driven in solemn procession three times round the boundaries of the estate, the husbandmen and their servants following with dancing and singing, and the offering of libations to Mars, Ceres, Bacchus, the Lares, and other rural deities, and in this way the memory of the boundary was kept fresh from year to year. Similar customs at this season are kept up to this day in some European countries.

78. *Phyllida*, etc.: Menalcas retorts in the same strain, still addressing Iollas, that Phyllis has given her heart to him.—*me discedere*, a forced use of this construction (§ 70, 5, *b*; G. 542, 533).

79. *longum vale, a lingering farewell.* (In the second *vale*, *e* is not elided, but shortened before the vowel, by Greek usage.)

80. *triste* (§ 47, 4, *c*; G. 202, R⁴), *baneful*, "a sad thing" (observe the chiasmic arrangement and the division by the Cæsura).—*frugibus, grain*, "fruits of the earth."

82. *sātis (sero), to the growing crops.*—*depulsis* (sc. ab ubere), *weaned.*

83. *feto*, i. e. *weak*, after having dropped their young, when their favorite food is most grateful.

84. *Pollio*, the patron of Virgil (see "Life," and Introd. to Ecl. i.). — *quamvis est rustica, however rude* (*quamvis* regularly takes subj., but in poets and later writers the indic.).

85. *Pierides, Muses*, so called from Pieria, in Macedonia, near Olympus. — *pascite*, i. e. *foster the growth of*: the heifer is to be raised as a sacrifice in honor of Pollio, the distinguished friend and reader (*lector*) of Virgil's song.

86. *nova carmina*, i. e. Menalcas outbids his rival by making Pollio an original poet, not a mere patron or critic, whence he deserves a nobler offering. His most famous works were tragedies on Roman subjects, not mere copies of the Greek (hence *nova*).

87. *qui petat*, etc.: this verse is repeated in *Æn.* ix. 629.

88. *quo*, understand "to the height of fame," or some similar phrase, as antecedent. — *te gaudet*, sc. *venisse*, at which it is your joy to have arrived.

89. *mella fluant*, etc., i. e. may every thing prosper to him, without his own effort, as in the golden age (proverbial). — *amomum*, a fragrant eastern shrub.

90. *amet*, i. e. may he fall so low! Bavius and Mævius were obscure and envious poets of Virgil's time.

91. *atque idem*, may all his efforts fail (a sort of "comic purgatory," contrasted with *v.* 89). The proverbs are borrowed from the Greek.

92. *qui legitis*: as fast as Damoetas finds himself matched, he strikes another strain.

93. *frigidus*, etc.: note the hurry and confusion apparent in the order of the words.

94. *parcite, forbear*: as the youths have just been warned, so now the sheep. The construction is a poetic extension of the complementary infinitive (§ 57, 8, *c.*; G. 424) in imitation of Greek. — *ripæ*, § 51, 2, *f.*; G. 208: "the bank is not very trustworthy."

96. *reice* (*re-jice*), *drive back*, made a dissyllable by synæresis (§ 78, 1, *c.*; G. 721).

97. *in fonte, in the upper waters*, where it is safer. — *ipse*, i. e. I will not trust them to plunge in themselves.

98. *præceperit, take away in advance*; *ut nuper, as happened lately*.

100. *pingui, though rich*. — *ervo*, a sort of vetch, a nutritious fodder.

101. **magistro**: the shepherd is always an unsuccessful lover by profession.

102. **his certe**, etc., *and yet to these of mine, at least, love is not the cause*. — **ossibus** (dat. § 51, 2, *b*; G. 346, R²): they hardly hold together.

103. **nescio quis**, *somebody or other* (a weak **aliquis**).

105. **cæli spatium**: a Mantuan joke, in which Virgil said (or is so reported) that he meant to "set a trap for the critics." Cælius, it is said, was a spendthrift of Mantua, who, in selling his estates, reserved only land enough for his own grave. The riddle is not easy to guess after eighteen hundred years: it has been explained of a deep well, a cave or oven, the shield of Achilles, and of a pit in the *comitium*, called *mundus*, opened once a year. — **magnus Apollo**: Apollo was the god of divination.

106. **inscripti . . . flores**: the hyacinth (see note to *v.* 63) is said to be veined in the form of the letters AI, which are the Greek for *alas*! and also the first syllable of the name AIAS, *Ajax* (see Ovid. Met. xiii. 397). — **nomina**, Greek acc. (of specification).

109. **quisquis**, etc., *every one who feels the alarms of happy or the pangs of unhappy love*: every poet who sings of love. The reading of Ribbeck means, *whoso fears not love when sweet shall feel it not when bitter*.

111. **claudite**: a touch of real life concludes the song. Palæmon is supposed to have come to have his slaves open the sluices to irrigate the fields while the contest was going on, — with a hint at the figurative sense, to stay the stream of bucolic verse.

ECLOGUE IV.

1. **Siœclides Musæ**, *Sicilian muses*, i. e. those of pastoral song, so called because Theocritus was a Sicilian. — **majora**, *greater* than the loves and rivalries of shepherds.

2. **myricæ**, *heather* (see Index), a plant sacred to Apollo, who was often represented with a sprig of it in his hand. — **arbusta**, i. e. the simplest rural subjects. If the poem is rural at all, let it be on a higher key.

3. **silvas**, i. e. the rural glories of the golden age (comp. iii. 88).

4. **Cumæi**, i. e. the Sibylline books sold to king Tarquin by the Cumæan Sibyl. The Sibyls were prophetic nymphs, like the *Camena* (iii. 59), but were independent each of the others. Ten different ones are mentioned, of whom two had their homes in Italy:

the Cumæan (*Amalthea*), and the Tiburtine (*Albunea*). For the prophetic character of the Sibyl, see *Æneid*, Book vi. The supposed Sibylline books were destroyed when the Capitol was burned in Sulla's time; but about a thousand verses, which were reputed genuine, were gathered afterwards, and religiously preserved. They seem to have contained chiefly directions for religious ceremonies.

5. **magnus ordo**: this was the series of four *sæcula*, each *sæculum* counting properly one hundred years, though it had come to be reckoned at one hundred and ten (see Mommsen, *Röm. Chron.* p. 184). These four *sæcula* were of gold, silver, brass, and iron: the iron age was now closing (see *v.* 8), and the golden was to begin anew. In sympathy with this tradition, Augustus instituted the Secular Games in the year B.C. 17. With this idea were also mingled notions of astronomical cycles, and of the successive worlds of the Stoics.

6. **Virgo**: i. e. the goddess *Astræa*, known on earth as Justice, said to have been the last of the divinities to quit the earth amid the crimes of the Iron Age:

Ultima cælestum, terras Astræa reliquit. — Ovid, *Met.* i. 150.

Saturnia: the early Golden Age was associated with the reign of the old Italian god of husbandry, Saturnus, — afterwards confounded with the Greek *Kronos*, father of Zeus, — under whom peace and justice were believed to have been undisturbed, in a time of great simplicity of life, including a diet of acorns and wild fruits before the cultivation of grain.—**redit, redeunt**: the repetition of the verb here takes the place of a conjunction, but gives emphasis to the idea.

7. **nova progenies**: a new race is to people the earth, of which the expected infant is the first fruit.

8. **nascenti, at his birth**. — **quo, in whose time**, a strained use of the locative ablative.

10. **Lucina**: the name properly given to Juno *pronuba*, as goddess of birth, — who bestows *light* upon the child (*lucet*). But often (as here) the same function is ascribed to Diana. — **tuus, i. e. pater**.

Apollo: the special god of Augustus, made by him to be the protecting diety of Rome. According to the Sibyls, Apollo was to reign in the new age: the four preceding *sæcula* having been those of Saturn, Jupiter, Neptune, and Pluto. In this new age was to be a *palingenesis*, each soul being "after forty times four hundred years" reunited with the body which it had inhabited while on earth.

(Varro, ap. Augustine, Civ. Dei. xxii. 28). According to some obscure notices, there was to be a series of ten ages, the last of which was that of Apollo, or the Sun.

11. *adeo, just*: giving a "rhetorical prominence" to the preceding word. — *decus hoc ævi* = *this glorious age*. — *te consule*, means merely in the time of your consulship; *te duce* (below), under your guidance. — *inibit, will come in* (intransitive, a rare use).

12. *magni menses*, the months of the great year, or *sæculum*.

13. *sceleris*, i. e. the guilt of the bloody civil wars.

14. *irrita*: the remains of civil war will be *made harmless*.

15. *deum* (gen. plur.), i. e. he shall become a god, and hold communion with gods and demigods.

16. *herōās*: in the golden age, gods and heroes dwelt familiarly with men upon the earth.

17. *patriis*: i. e. the virtues of Pollio, Virgil's noble friend.

18. *prima*, i. e. *at first* (as soon as you are born). The idea is that the age will grow with the babe and come to its highest development, as he does. — *munuscula, its modest gifts* (for these names of plants, see Index). The gifts of the earth are first flowers (v. 19), then fruits and grain (v. 28), lastly the richer produce of various climates (v. 39).

20. *ridenti*, i. e. *pleasing*.

21. *ipsæ, of themselves*.

22. *nec . . . leones*: this and similar images have been thought to be imitated from the Hebrew prophets, particularly Isaiah xi. 6: "the wolf shall dwell with the lamb," &c. But if Virgil had known this passage, he would hardly have missed the words so exquisitely fit to his purpose, "a little child shall lead them." He appears to copy here the established imagery of the golden age (compare Hesiod, *Works, &c.*, 118, 236; Theocr. xi. 12; Hor. Od. iii. 4, 17; Epod. xvi. 49).

23. *blandos, charming*.

24. *fallax veneni, of treacherous poison*.

25. *volgo, everywhere* (instead of being a rare exotic).

26. *simul . . . virtus, as soon as you can read the glories of heroes, and your father's deeds, and learn what manhood is*.

27. *jam* = *by and by*.

28. *mollis arista, smooth grain* (with no rough beard).

29. *sentibus*: "to gather grapes from thorns" seems to have been a proverb of impossibility.

30. *rosida mella*: it seems to have been believed that honey

fell in the form of dew, and was gathered by bees. This makes clearer the notion that the *cicada* fed on dew. Wild honey found in hollow trees might possibly be thought to be exuded from the tree itself. — *sudabunt, distil* (here followed by a cognate accusative).

31. *priscæ . . . fraudis, the old taint of wickedness.* — *sub-erunt, lurk.*

32. *temptare*: it was the depraved desire of wealth, the ancients thought, which first led men to brave the perils of the sea (see Hor. Od. i. 3, 9). — *Thetim*, a sea-nymph, mother of Achilles: here, *the sea*.

34. *Tiphys*, the pilot of the Argo: there must still be some attempts at adventure and conquest, until the age reaches its perfection. An immediate reign of peace would be too sudden a shock to Roman notions.

35. *altera bella, a second series of wars* like the first. — *Achilles*, the type of a youthful hero.

37. *hinc (like inde), then (after that) ; jam, at length.* — *firmata*: matured.

38. *vector, passenger* (merchant).

40. *rastros*: *the rastrum* was a heavy pronged hoe, with two or more teeth.

41. *robustus, sturdy.*

42. *mentiri colores, to put on false colors.*

43. *suave rubenti, sweetly blushing.*

44. *mutabit vellera, shall vary his fleece*: *murex* is *purple*; *luto, yellow*; *sandyx, scarlet*, — in each case the dye being used for the color.

46. *sæcla* (acc. after *currere*, § 52, 1, *b*; G. 331), *spin such ages! so sang to their spindles the Destinies, accordant with the firm decree of Fate.*

47. *Parcæ*: these were three ancient Italian divinities presiding over birth (root as in *pario*), Nona, Decuma; and Morta. They were easily identified with the Greek *Μοῖραι, destinies*, who allotted the doom of each man at his birth.

49. *deum suboles*: it is said that the family of Pollio claimed descent from Apollo. — *incrementum, progeny* (root in *creo* and *creasco*). Observe the force and weight of this spondaic verse.

50. *mundum, the system* of the universe, of which the earth is the visible centre. The heavens, "with their rounded weight," are represented as moved (*nutantem*) at the coming of the age of gold.

52. *lætantur*: in prose it would be *lætentur* (§ 67, 2, *d*; G. 469, R¹).

53. *O mihi . . . vitæ* = *O that my life might be so far prolonged at my latter end!*

54. *spiritus et*, *breath too*, or *inspiration*.

55. *Orpheus, Linus*, the mythic bards of the age of heroes.

60. *incipe*, etc.: a prayer for the speedy advent of the miraculous child (compare *v.* 46). — *risu*, *with thy smile*, a lovely image of infancy.

61. *tulērunt*: *e* is short by *systole*, as often in Virgil.

62. *oui*, etc.: *him on whom his parents have not smiled* (in response).

ECLOGUE V.

This Eclogue is divided, as are iii. and vii., between two poets; but here the Amœbæan strain or alternate form is not preserved. The first finishes before the second begins.

1. *our non*, = here the common *quin*. — *boni*, *skilled*, followed by *infin*. (§ 57, 8, *f*; G. 424, R¹).

2. *lēvis*: notice the quantity of the *l*, showing the acc. plural.

3. *corylis* (dat. § 51, 2, *b*; G. 346, R²), *why not sit here among the elms mingled with hazels*. — *consedimus*, imitation of *ri ov* with aorist; many editions have *considimus*, the regular Latin form, with *quin*; it is here equivalent to an exhortation in either case.

4. *major*, *the elder*.

5. *sive . . . sive*, *whether we come beneath the zephyrs that stir the quivering shadows, or into the grotto rather*.

6. *ut sparsit*: the question may be direct, or the indicative may be used, according to the earlier usage (§ 67, 2, *d*; G. 469, R¹).

7. *silvestris labrusca*, *the wild vine that runs to wood*, and has clusters only here and there (*raris*). These words hint, modestly, his preference for the grotto.

8. *tibi certat* (§ 51, 2, *g*; G. 344, R³), i. e. attempts to rival you.

9. *quid si certet*, a playful disparagement of his rival: *suppose he were to rival Phæbus* (with a hint at the fate of Marsyas, whom Apollo first beat in music and then flayed alive).

11. *Alconis*: this name occurs in Ovid, Met. xiii. 683, as that of a famous sculptor. — *jurgia Codri*, *quarrels of Codrus* (cf. vii. 22, 26). The idea is, "whether you have love, or praise, or quarrels to sing of."

13. *immo hæc experiar, nay, rather, I will try these*, i. e. none of those themes.

14. *descripsi*, compare x. 53. — *modulans alterna notavi, I set them to music, marking the alternations* (of flute and voice).

15. *deinde jubeo*: *then bid Amyntas try* (if you dare): Mop-sus is a little piqued at the hint of Amyntas's rivalry, till Menalcas soothes him by the elaborate compliment, which follows. — *ut coertet*, rare construction with *jubeo* (§ 70, 3, a; G. 546).

16. *salix, saliunca*: the leaves of willow are in shape and color similar to olive, though the plant is comparatively worthless; and the herb *saliunca*, though fragrant, cannot be woven into garlands like the rose. Thus both the likeness and unlikeness heighten the contrast. These plants are chosen as resembling the valuable ones.

20. *Daphnim*: Daphnis, the ideal shepherd, is represented in Theocritus as drowned and bewailed by the nymphs.

21. *flebant*: observe the effect of this word, making a single foot, and followed by a pause, in heightening the pathos of the verse. — *cum vocat*, inversion of clauses (§ 62, 2, b²; G. 582).

23. *vocat*, etc., *calls on the gods and the cruel stars*: the stars, which by astrological fancy were supposed to control the destinies of human life. — *mater*: it is observed that the position of this word gives it a peculiar emphasis, as a sort of predicate: "with a mother's grief."

24. *pastos boves, the pastured cattle* (after feeding-time).

25. *flumina, amnem*, in allusion to the "watery death" of Daphnis.

26. *graminis herbam, a blade of grass*.

27. *Pœnos leones, lions of Barbary* (with a hint at Carthaginian ferocity). "The wild mountains and forests tell how fierce lions howled at thy death:" i. e. all nature, even the most savage forms.

29. *curru* (dat.) *subjungere tigres, to yoke tigers to the car*: this and the other acts of Bacchus here ascribed to Daphnis are held to be typical of Cæsar's beneficent acts as conqueror. Here, as well as elsewhere, the worship of Bacchus indicates a great service to mankind, i. e. the cultivation of the vine, and so the introduction of husbandry instead of grazing. For this reason his worship is often coupled with that of Ceres.

30. *thiasos inducere, to lead the mystic dance* belonging to the rites of Bacchus. The *thyrsus* is a spear, wreathed with grape-vine and ivy (*mollibus foliis*).

34. *decus*: notice that this nom. is precisely equivalent to the

dat. decori, v. 32.—*tulerunt*, bore away=abstulerunt, an imitation of the Greek *φάω*.

35. *Pales* (sometimes masculine), deity of the flocks: the root is found in *pasco*, probably also in the name *Palatium*. The day of her festival, the *Palilia* (April 21), was taken as the anniversary of the founding of Rome.—*Apollo*: who had been keeper of the flocks to Admetus, and so was a patron of shepherds.

36, 37. *grandia* . . . *avenæ*, worthless sorrel and sterile wild oats spring up in the furrows to which we have often committed the large (select) barley-grains. This plural, *hordea*, was ridiculed by Bavius and Mævius in the line

“*Hordea* qui dixit, superest ut *tritica* dicat.”

Grain was carefully selected for sowing (G. i. 197–199): it was even thought that unless such care were taken it would degenerate into worthless weeds.

38. *purpureo*: properly purple or red; but sometimes used of the brilliancy of color. The narcissus is white; but one sort has a purple calyx.

40. *spargite*, etc.: i. e. strew the ground with flowers, and plant shade-trees about the fountain at his grave. A favorite burial-place was near a shaded running stream, to keep the friend's “memory green.”—*inducite*, draw the shadows over (a poetical view of the matter).

47. *dulcis*, fresh, i. e. not brackish, nor medicated, as is very common in that country.—*restringere* (§ 57, 8, a; G. 423), to quench the thirst in summer at a leaping brook.

48. *magistrum*: perhaps Daphnis, whose muse is praised by Theocritus.

49. *alter ab illo*, second to him.

50. *quocumque modo*, i. e. with such skill as I may.—*vicissim*, in my turn.

51. *tollemus ad astra*, uplift to the stars, i. e. celebrate his admission among the gods.

53. *an quicquam*, why! can any boon be greater?

54. *ipse*, himself as opposed to the song.—*cantari dignus*, § 65, 2, f; G. 424, R⁴.—*ista carmina*, these strains of yours, written long ago, and probably improved and polished since.

56. *candidus*, in glory: the word means a brilliant white, like the garments of the gods.—*miratur*, gazes on the threshold of Olympus, strange to his eyes.

58. *alacris voluptas*, eager delight, showing itself in ges-

tures, &c. These images are contrasted with the griefs recounted in *vv.* 24-27.

59. *dryadas*, nymphs of the grove, making their abode in trees (*δρῦς*, *oak*, Eng. *tree*): the hamadryad was the spirit of the tree itself, born and perishing with it.

61. *bonus*, *kindly*; hence under his reign peace (*otia*) will prevail.

63. *intonsi montes*, *unshorn mountains*, clad in their wild forests.

64. *sonant*, poetically used in a causative sense, and so followed by accusative. — *deus, deus*: the contents of the song.

65. *felix*, *propitious*.

66. *duas altaria*, *two* (which are) *high altars* for sacrifice to Phœbus (note on i. 44).

67. *pocula*, etc., these gifts are copied from Theocr. v. 53-57. — *bina quotannis* (§ 18, 2, c), *two every year*. The new milk and the rich oil show it to be in spring and autumn.

69. *hilarans convivla*, *cheering the feast with abundant wine*.

71. *vina Ariusia*, *Chian wine*, from a district *Ariusia* in Chios. — *novum nectar*, *a new-found nectar*, hitherto unknown to the Romans. Foreign wine was first imported about B.C. 50. — *calathia*, *bowls*.

73. *saltantis*, etc., i. e. the shepherds shall share the joy of the rural deities.

75. *Nymphis*: the nymphs were favorite divinities with the herdsmen, and their worship was connected with that of Bacchus and Ceres. Virgil seems to have had some special rites in his mind, but what is uncertain. — *lustrabimus agros*, referring to the festival described in the note to iii. 77.

79. *Cereri*: *Ceres* (root in *oreo*) was an Italian earth-goddess, of far less consequence in the old mythology than Pales; but, being taken to represent the *Demeter* of the Greeks, she became one of the chief members of the Roman pantheon.

80. *damnabis votis* (compare § 50, 4, b; G. 377, R¹), i. e. shall bind men to fulfil their vows, by bestowing the desired gifts.

85. *hac ciouta*, *this pipe*: the name is given from the hollow stalk of the herb *hemlock*.

87. *docuit*, see note, Ecl. i. 5.

89. *non tulit*, *could not get*.

90. *nodis atque ære*, *brazen studs*. The Latin likes to separate the noun and adjective into two nouns, thus emphasizing both (*hendiadys*).

ECLOGUE VI.

1. **prima nostra Thalia**, *our earliest Muse*, i. e. in his first efforts as a poet. Thalia was the muse of comic and idyllic verse; she was also represented as the patroness of agriculture, with a pastoral crook. — **dignata est**: *deigned to sport in Sicilian verse, nor blushed to inhabit the woods*. — **Syracosis**, i. e. *Sicilian*.

3. **reges et prœlia**, i. e. heroic strains. — **Cynthius**, a name of Apollo from a mountain of Delos. — **aurem vellit**, *plucked my ear*, i. e. to admonish me. The ear was held to be the seat of memory; and touching it was part of the formality in summoning a witness.

5. **deductum carmen**, *thin-spun verse*; while his sheep should be fat and flourishing.

6. **nunc**, opposed to **cum canerem**: **ego**, opposed to those referred to in the parenthesis. — **super erunt**, *there shall be more than enough*.

7. **condere**, *compose* (put together). — **quoque**, *this also*, as well as Epic poetry.

9. **tamen**, *still* (though I am forbidden to sing your praise) your name will be found in my humble strains.

10. **nostræ myricæ**, in modest contrast to **nemus omne**.

11. **nec gratior**, etc., *nor is any page more dear to Phœbus*, &c. Any thing, however humble, addressed to Varus is sure of Apollo's favor.

13. **Chromis, Mnasyllus**: two young Satyrs. These were fabulous creatures, types of the wild life of the forest. They are represented with horns, pointed hairy ears, tails, goats' legs and feet. Such symbols were held in great horror by the early Christians, and still figure in the popular pictures of devils.

14. **Silenus**: Silenus, one of the attendants of Bacchus, was represented as jolly, fat, tipsy, and bald, — a type of good-humored but rather vulgar debauchery. This did not, however, detract from his nobler attributes, as shown in some of his statues.

15. **Iaccho**, a name of Bacchus, used as a cry in the Dionysiac rites of Greece.

16. **tantum delapsa**, *only just fallen*. — **capiti**, § 51, 2, e; G. 346.

17. **attrita**, *well worn* by constant use. — **pendebat**, *swung*. — **cantharus**, *jug*, a sort of pitcher with two handles.

19. **luserat**, *had fooled*. — **vincula**, *bands* made of wreaths, — not to bind him forcibly; but the prophet or bard was held, by a

sort of forfeit, to sing if caught and bound. — *ipsis sertis*, the very garlands which he had worn at the feast.

21. *jam vident* (§ 51, 7, a; G. 343, R⁹), when now (awake) he sees them, she stains his brow and temples with blackberries.

23. *quo, why? to what end?*

24. *satis est*, etc., it is enough [for you] to seem to have been able, i. e. to have shown your power.

25. *cognoscite*, learn = hear. — *huic*, the nymph.

26. *incipit ipse*, i. e. he begins without further urging.

27. *in numerum ludere*, dance to the measure. — *videres*, you might have seen (§ 60, 2, a; G. 252). — *Faunos*: Faunus (root in *faveo*) was a well-disposed god of nature, with prophetic powers (see Ovid, *Fasti*, iii. 291). The popular mythology made, however, a race of *fauns*, — merry and roguish dwellers in the woods, identified with the Greek *satyrs* as impersonations of nature, with many of the features of Shakespeare's *Puck*.

30. *Rhodope, Ismarus* (see G. iv. 461, ii. 37), local names of Thrace. — *Orpheus*, here a dissyllable.

31-40. These ten lines present the Epicurean view of the origin of things, almost exactly agreeing with the modern theories of development. At first an empty void, and in it gathered the atoms of matter, combined gradually in its four elementary forms, — solid, liquid, gaseous, and ethereal.

31. *canebat*: for the subject of the song, compare Ovid's *Metamorphoses*, and the *Theogony* of Hesiod. Such a semi-scientific treatment of the old myths seems to have been since Hesiod a favorite form of poetic composition. — *uti*, how. — *magnum per inane*, through the vast void. This, with some of the succeeding expressions, is borrowed from Lucretius.

32. *terrarum*, etc., the four elements, earth, air, water, and fire (see Ovid, *Met.* i. 22-27).

33. *liquid*, subtle or transparent: so called because composed of the finest atoms. — *exordia*, the beginnings of things. — *his*, abl. of origin.

34. *concreverit orbis*, the unhardened circle of the universe began to gather: almost a literal statement of the nebular theory of the solar system.

35. *solum*, the solid ground. — *discludere ponto*, to shut off in the sea depth: Nereus, "the ancient of the sea," was the deity who dwelt in the still depths, while Neptune ruled the stormy surface. — *ponto*, loc. ablative.

36. *rerum formas, the shapes of* (distinct) *objects.*

37. *stupeant*: the subjunctives here are in the indirect question introduced by *utl* (*how*).

41. *hinc, next.* — *lapides Pyrrhæ*, from which the new race of men sprang, after the flood (Ovid, *Met.* i. 395-415).

42. *Promethei*: the Titan Prometheus stole fire from heaven as a gift to man; he was chained to a rock in the Caucasus, where his liver was perpetually torn by vultures (*volucres*).

43. *Hylan*: Hylas, who accompanied Hercules on the Argonautic expedition, and was borne away by fountain nymphs, enraptured by his beauty. (Notice the peculiarity of the scanning: *Hylā Hylā omnē sōnāret*: *a* is shortened in the Greek manner, but not cut off.)

46. *Pasiphaen*: daughter of the Sun, and wife of Minos (son of Zeus and Europa, and king of Crete), said to have madly loved a bull, and to have given birth to the monster Minotaur. The tale is a myth of the light of early spring, when the sun enters the constellation Taurus: the name *Pasiphaë* means, "she that shineth upon all," i. e. the Dawn. — *solatur, he consoles*, i. e. sings of the stratagem of Dædalus.

47. *virgo*, i. e. *Pasiphaë*.

48. *Præitides*, princesses of Argos, driven mad by Here (Juno), whose worship they despised, and imagining themselves converted into heifers.

50. *quamvis timuisset, however much she* (the daughter of Prætus) *feared the plough, and often felt for horns on her smooth* (human) *forehead, sought such base alliance.*

53. *fultus, lying* (from *fulcio*).

54. *pallentia, pale-green*, compared with the dark foliage of the *ilix* (*holm*), a sort of Italian live-oak.

55. *claudite nymphae*: these lines — to *v.* 60 — are supposed to be the wild and jealous cry of *Pasiphaë*.

56. *Dictææ*, from *Dicte*, a mountain of Crete. — *claudite saltus, close the glades of the woods* (that I may find his haunts).

57. *si qua . . . vestigia, if by chance the stray foot-prints of the bull may offer themselves to my eyes* (= "in order that," etc.).

60. *Gortynia*: Gortyna was the harboring-place of the cattle of the Sun: *perhaps some kine may lead him thither, by the charm of green pasture, or in following the herd.*

61. *puellam*: Atalanta, whose fleetness of foot was beguiled by the golden apples of the Hesperides.

62. *Phaethontíadas, the daughters of Phaëthon* (Φαῖθων, the *Sun*), who were changed into poplars (see Ovid, Met. ii. 340-366).

65. *una sororum*, i. e. the Muses: he sings how they met Gallus as he strayed by the streams of Permessus (near Helicon in Bœotia), and led him to the sacred hill. The personal compliment comes in very suddenly among the wild tales of the old mythology.

67. *divino carmine*, of *divine song* (ablative of quality).

68. *crinís*, accusative of specification.

70. *Ascræo seni*, Hesiod, the father of songs of husbandry, and the poet of the old cosmogony. He as well as Orpheus drew after him the listening woods.

72. *Grynel nemoris*, a grove of Æolia in Asia Minor, sacred to Apollo. It is said that Gallus had translated a Greek poem in praise of this grove.

73. *quo se plus jactet*, of which *Apollo shall be more proud* (quo, abl. of cause).

74. *Scyllam*: Scylla, daughter of Nisus, king of Megara, betrayed her father to Minos, and was changed into a seamew (*ciris*); Scylla, daughter of Phorcys, was transformed into the monster described in the text, — “*her white loins girt with barking monsters*,” — which occupied the rocks opposite Charybdis in the Sicilian strait. — *quam*, obj. of *secuta est*, and subj. of *vexasse*.

76. *Dulichias rates*, the ships of Ulysses, from which Scylla snatched six of the crew. Dulichium is a little island near Ithaca.

78. *mutatos artus*, the transformation of Tereus, changed to a hoopoe, while his wife Progne was changed to a swallow, and her sister Philomela (whom he had betrayed) to a nightingale (Ovid, Met. vi. 412).

79. *dapes*, the banquet, i. e. the flesh of his child Itys which was served to Tereus; *dona*, the head and hands which were shown him after he had feasted on the flesh.

81. *quibus alis*, with what wings she flew wretched above her own dwelling: the habit of the swallow rather than the nightingale; though the song of the latter, “most musical, most melancholy,” seems to have suggested the notion of the mother’s grief.

83. *Eurotas*, the river of Sparta, blest in hearing the song of Apollo which he sang to Hyacinthus on its banks. — *laurus*, accusative plural, obj. of *jussit*.

85. *jussit*: the subject is *Vesper*, who bids gather the sheep and recount their number. — *invito*, reluctant to end the strain.

ECLOGUE VII.

1. *arguta*, *shrill rustling*: generally referring to the *high pitch* of a sound.

3. *ovis*, acc. plural. — *distentas lacte*, i. e. towards evening.

4. *ætatibus*, § 14, I, a². — *Arcades* (compare x. 32): Arcadia, at a distance from the sea in central Peloponnesus, long retained the rustic and old-world simplicity, of which pastoral song is the natural expression.

5. *pares, parati*: *well-matched in singing* (*cantare* = *cantan-do*), and *ready in response* (*respondere* = *ad respondendum*). Improvisation is a common and much prized gift in Italy still.

6. *mihi*, dat. of reference. — *dum defendo*: the tender myrtle had to be protected, in Italy, from the late frosts of spring. — *defendo*, present, (§ 58, 2, e; G. 220, R¹).

7. *vir gregis*, *the father of the flock*. — *deerraverat*: observe the contraction of the two vowels. — *atque, and lo!*

8. *contra*, *in turn*. — *ocius*, *instantly*.

9. *ades*, *be at hand*, i. e. *come*. — *capere* . . . *hædi*, i. e. I have seen to their safety.

10. *si quid* . . . *potes*, *if you can linger awhile*.

11. *ipsi*, *of themselves*; *juvenci*, i. e. *your cattle* (so that you will not have to look for them). — *potum*, supine of a lost verb of which *poto* is the frequentative, and *potus* the participle.

12. *prætexit*, *has fringed*.

13. *examina* (*ex-agmen*), i. e. the young swarms.

14. *quid facerem*, *what was I to do?* — *neque* . . . *tamen*, i. e. though I had no milkmaid (like my neighbors) to make things snug at home, yet I could not miss this noble rivalry.

16. *et, and on the other hand* (connecting the two arguments for staying and going). — *Corydon*, etc., a loose but not uncommon sort of apposition with *certamen*.

17. *posthabui*, *I put off my serious cares for their sport*.

19. *alternos* . . . *volebant*, *the Muses* [that inspired them] *chose to rehearse alternate strains*. (For remarks on this style of responsive versification, see notes on Ecl. iii.)

21. *Libethrides*, *Libethra* was the name of a fountain in Helicon, the seat of the Muses.

22. *Codro*, sc. *concessisti*.

23. *versibus*, governed by *proxima* (*carmina*).

24. *pendebit*, etc., *my pipe shall hang on the sacred whispering pine*, in sign that I abandon the vocation of song. The pine—to which the nymph *Pitys* was transformed—was sacred to *Pan*.—*pinu*, locative ablative (§ 55, 3, N. and f; G. 413, 384, 385), compare introduction to notes. Notice how the prosody shows that *arguta* agrees with *fistula*, and *sacra* with *pinu*.

25. *creascentem poetam*, *your poet now growing great*. In this and the following verses (especially "*vati futuro*") observe the "arrogance and spleen of Thyrsis contrasted with the modesty of Corydon." He not only desires to rival Codrus, but claims already to excel him.—*hedera*: the ivy was sacred to Bacchus.

26. *Arcades*: the epithet is here meaningless, but a conventional one.—*invidia rumpantur*, *burst with jealousy*.

27. *ultra placitum*, *beyond what the gods approve*. Extravagant praise or boasting was thought to incur the jealous resentment of the gods,—a feeling very strong in pagan antiquity. Hence the charm against the "evil tongue."

29. *Della*, *Diana*, the goddess of the chase.

30. *Micon*, a young hunter.—*vivacis*, *long lived*, or rather *tenacious of life*.

31. *proprium hoc*, *his constant fortune*.—*levi de marmore*, *of polished marble*.—*tota*, *at full length*, not a mere bust.

32. *evinota*, etc., *thy ankles laced with purple buskin*: a common representation of *Diana* (compare *Æn.* i. 337).

33. *sinum*, *a bowl*, deeper than the *poculum*.—*Priāpe*: *Priapus* was a god of gardens, whose rude wooden image, emblematic of fertility, was often set on a post, as a sort of scarecrow. This strain of Thyrsis is a sort of travesty of the preceding,—the extravagance of a marble and gold image of *Priapus* (offered to insult the promises of *Micon*), contrasted with the homely gifts of cakes and milk. The ingredients of the cake were flour, cheese, and an egg.

35. *pro tempore*, *according to my present means*.

37. *Hyblæ*, see note, *Ecl.* i. 55.—*Nerine*, *daughter of Nereus*: the name (*Galatea*) and the compliments are taken from *Polyphe-mus* in *Theocr.* xi.

41. *immo*, *nay*, in answer to some supposed complaint of the maid.—*Sardonis herbis*, a sort of *crowfoot* of *Sardinia*, intensely bitter, which twisted the faces of those who tasted it into the "Sardonic laugh." By this odd imprecation Thyrsis seeks to express a more violent longing for his love, in whose absence the day is "longer than a whole year."

44. *si quis pudor*: the beasts ought to be ashamed of feeding with such an appetite, while their keeper is impatient for the evening.

45. *muscosi*, mossy, i. e. among cool and moss-grown rocks.

46. *arbutus*, the arbut, or "strawberry-tree," affords a berry used as food by the poor: its leaves are scanty, and its shadow thin (*rara*).

47. *solstitium*, midsummer heat (midwinter is *bruma*). — *pecori*, dative of reference: lit., *ward off the heat from the flock*. — *jam venit*, *is just coming*: *jam* refers to the past, and so with the present tense expresses the beginning of an action.

48. *gemmae*: the buds upon the vine-branch show the beauty as well as the heat of summer: here again Corydon is the truer poet.

50. *postes*: the picture of the well blackened door-posts of the poor hut, which was the earliest style of habitation, corresponds to the later *atrium* (*ater*), or main hall of the Roman house (see Ecl. i. 83, note). Thyrsis matches the preceding midsummer picture by a suggestion of winter.

51. *tantum*: we heed no more the wintry blast than the wolf the number of the flock, &c., or spring torrents the banks which confine them in summer. The swift cold streams that flow from the Alps are liable to violent freshets, which make a frequent image in Virgil.

53-60. Here are described the sympathy of Nature in the presence and absence of the loved one.

54. *strata*: *under every tree its own fruit lies strown about* (*sua, quaque*).

57. *vitio aeris*, compare *Æn.* iii. 239, "*corrupto cæli tractu*."

58. *Liber*: Bacchus himself grudges to yield the shade of vines to the hillsides. Liber was an old Italian god of fertility (cf. *liberi, children*), identified in later time, without any special cause, with the Grecian Bacchus, god of wine, inspiration, and dramatic poetry.

60. *Juppiter*: the primitive name of this deity (*Dyaus = Zeus*) signified the clear vault of the sky; and his traditional attribute continued to be the disposal of the weather, — hence the patron of the vine: thunder was the special symbol of his power. The rainfall is figured as the glad espousal of sky and earth (compare G. i. 418, ii. 419). Here Jupiter is, in a manner, confounded with the rain itself.

61. *pōpulus*, the *poplar*, said to have been the transmuted form of the nymph Leuke who was borne away by Pluto. Its leaves

were gathered by Hercules for a wreath on his return from the infernal regions.

62. *myrtus*: the myrtle loves the sea-shore, which was Venus's birthplace.—*laurea*: Daphne, a nymph beloved of Apollo, was changed into a laurel which was sacred to him.

63. *illas*: the hazel.

68. *pinus*: see note, Ecl. i. 39.

70. *ex illo*, etc., i. e. ever since this match, Corydon has his true value as a singer.

ECLOGUE VIII.

1. *Musam*, the song (obj. of *dicemus*).

2. *quos est mirata*, at whom the heifer gazed as they strove (*certantis*, acc.). The charm of song is constantly represented as powerful over the lower animals. Naturalists give authentic instances, in the case of birds, mice, and even (it is said) spiders, as well as animals nearer to man; but none of the somewhat grotesque character described by the ancients. This particular animal, the lynx, belongs to the fable of Orpheus, not to any Italian scene.

4. *mutata*, i. e. in direction.—*requierunt cursus*, stayed their course.

6. *tu*, is the subj. of *superas*; *mihi* depends on *liceat*. The two are put together from the Latin fondness of contrasting persons.—*Timavi*: this was a stream flowing into the Adriatic near Trieste. The expedition of Pollio was against the Parthini, an Illyrian tribe, and he is supposed to be on his return to Rome.—*superas*, pass beyond; *jam* gives the idea of *at last* or *by this time*. Compare note, Ecl. vii. 47.

7. *legis oram*, coast the shore.—*en* gives force to the question. Compare *ecquis*.

10. *tua carmina*: see note to iii. 86. The sock (*soccus*) and buskin (*coturnus*) are still emblems of comedy and tragedy respectively, originally so on account of the characters that wore them.

11. a *te*, i. e. from Pollio came the first incentive to song. Which Eclogue is meant as the first is uncertain, and again on the other hand this one is not the last, although it has every appearance of an Epilogue. It has been supposed, not improbably, that this was the close of the first edition of the Eclogues.—*desinam* (preserved from elision by the pause; most editions have *desinet*): to thee I will cease.

12. *sine . . . serpere* (§ 70, 3, c; G. 532), *suffer this ivy to twine about thy temples amid the laurels of victory.*

15. *tereti olivæ*, on the rounded olive, i. e. the polished staff olive-wood (*teres*, cylindrical, is round like a staff; *rotundus*, like a ball).

17. *age*, lead in. — *Lucifer*, morning star. — *alumn*, kindly (root in *alo*). — *præ . . . veniens*: the prepositions in composition were still loosely connected, and hence are easily separated. — *diem* really belongs both to *age* and *præ*.

18. *deceptus*, deceived by the love of my betrothed, which she merits not (*indigno*).

19. *nil . . . profeci*, i. e. it is of no avail that they have been called to witness our vows. — *divos*, obj. of *adloquor*.

20. *tamen* opposed to *quamquam*.

21. *Mænalius*, Arcadian: *Mænalus* is a mountain of Arcadia. These epithets are meaningless imitations. — *tibia*, pipe, or flageolet, sometimes made double, and so with two registers.

24. *Pana calamos*, see note, i. 2. — *inertis*: the reeds were not left to whisper idly, but were fashioned to the uses of song.

25. *quid non speremus*, what have we not to look for? what may we not expect (if such matches as this occur)? This verb is often used of evils as well as things desirable.

27. *jam*, presently. — *grypes*, griffins, winged lions, with eagles' heads. "In the north of Europe," says Herodotus, "there appears to be the greatest abundance of gold: but how it is got I cannot exactly tell; it is said, however, that Arimaspians, one-eyed men, steal it from the griffins. But I am not persuaded of this, that there are one-eyed men, in other respects like to other men" (iii. 116; about the griffins, apparently, he has no scruple).

28. *pocula*, watering-places: compare G. iii. 529, "*Pocula sunt fontes liquidi*." The climax here depends upon the deer doing it of their own accord.

29. *incide*: Mopsus is bidden to cut the pine-knots for his own wedding torches. — *ducitur*: the bride is already on the way. In the ancient wedding the bride was escorted with ceremonies to the house of the husband.

30. *sparge nuces*: among marriage customs, the bridegroom scattered nuts among the boys bearing torches: as some say, to signify that he has put away childish things. — *deserit . . . Cētam*, the evening star is forsaking Cēta, the mountain which lies back of Thermopylæ (i. e. goes down). The scenery is Greek, and borrowed, though the customs are Italian.

32. *digno*, *worthy* of thy perfidy : hinting strongly at the inferior graces of his rival.

34. *supercilium* : the shaggy brow and long beard are dwelt on in imitation of Polyphemus in Theocr., xi.

35. *deum* (gen. pl.), *nor do you think that any god has regard for mortal things*, to punish your broken vows.

37. *sæpibus*, i. e. our orchard. — *roscida mala*, *I saw thee, a little girl, plucking dewy apples*.

38. *dux ego*, *guide* : i. e. I knew where to find the fairest fruit. — *cum matre*, *with my mother* (as in Theocritus).

39. *alter ab*, *next to*, i. e. the twelfth.

41. *ut vidi, ut perit*, *how I gazed, how was I undone !* Observe the hiatus after *perit*. — *malus*, *fatal*.

43. *ootibus*, *flintstones* : often written *cautibus*, *ledges*.

44. *Tmaros*, etc. : these names belong to Epirus, Thrace, and Africa, — mere symbols of barbarism. The termination of *Rhodopæ* is unelided, according to Greek use.

46. *generis nostri*, i. e. of no civilized parentage. — *edunt*, the present seems to confound the god and his office, as if he were born anew in every case of love.

47. *matrem, mater* : Medea, who slew her two children in jealous rage.

52. *ovis* . . . *lupus*, etc. : the prayer is that the whole order of nature may be reversed.

54. *sudent electra, distil amber* : this was thought to be a product of the poplar (Ovid, Met. ii. 365) ; here the humble shrub is to be as richly endowed.

55. *certent* . . . *ululæ*, *let screech-owls vie with swans*, a proverbial saying. Swans, for some unknown reason, were supposed by the ancients to be as melodious in their song as stately in their movement. — *cyonis*, dative, in imitation of the Greek, with words of contention.

56. *delphinas* : there are many ancient tales of the supposed friendliness of this creature to man. The most famous is that of Arion (Ovid, Fasti, ii. 83-118), who, being forced into the sea by a ship's crew, was rescued by a dolphin.

58. *medium mare, mid-sea*. This appears to be a mistranslation of Theocr., i. 134 (*ἐνάλια* taken for *ἐναλλα*) : the true rendering would be, *may all things become reversed*. — *vivite*, *farewell*.

59. *specula de montis*, *from the watch-tower of a high mountain*, i. e. a steep cliff (cf. *Æn.* x. 454).

60. *extremum munus, this last boon*: his voluntary death for her sake.

62. *vos*, emphatic: *do you tell*, I cannot attempt so lofty a strain.

64. *offer aquam*: the maiden, supposed to be standing before the altar, addresses her attendant Amaryllis. — *molli vitta*, a *fillet* or band of soft wool, worn about the head by women, used also by priests and consecrated persons. For these, the *vittæ* were properly the narrower braids hanging from the ends of the *infula*, or broad head-band. The *vitta* was used, as here, with any consecrated object.

65. *verbenas pinguis, unctuous herbs*. The word *verbena* is used to mean any plant—especially a consecrated sprig or turf—used in sacred ceremonies. It is also more properly the name of the herb *vervain* (G. iv. 131), a small flowering shrub.—*adole* (*oleo*), *burn*, i. e. cause to emit fragrance by burning.—*masculatura* (cogn. acc.), *rank incense*; a coarse sort, used in the commoner rites.

66. *conjugis* (cf. v. 18), *lover, or betrothed*. — *sanos avertere sensus*, i. e. turn his mind to the insanity of love.

67. *carmina*, *charms, or magic song*.

68. *ab urbe*: it is a country maid, whose truant lover has gone to the neighboring city.

69. *vel, even*. Compare these and the preceding verses with the corresponding ones in the song of Damon (*vv.* 17–24). — *deducere lunam, to bring down the moon*: “a phrase often met with in the detail of magic rites, in which the moon always bears a conspicuous part. The moon and the stars were supposed to be at the bidding of the sorceress.” (Compare *Æn.* iv. 487–491.)

70. *Circe*, the enchantress, daughter of the Sun (Ovid, *Met.* x. 210–238). — *anguis*, etc., a common idea of a sorceress (see Ovid, *Met.* vii. 199).

73. *tibi circumdo, I twine about thee*, i. e. about the image, which she bears thrice about the altar. — *terna lilia, three cords*, each of the sacred tricolor, and gathered into a “true lover’s knot” (*v.* 77). The three colors are white, pink, and black. — *terna, a set of three*.

74. *altaria*, governed by *circum*.

75. *effigiem*, compare *Æn.* iv. 508. — *impare, odd*: a curious old superstition. A trace of it is seen in the fact that all the Roman months, except February, before the reform of Cæsar, had an odd number of days. “There’s luck in odd numbers.”

78. *necte modo, just twine them* (*modo*, apparently, means *don't stop for any thing more*).

80. *limus, cera*, bits of clay and wax, two images, cast into the altar fire. — *durescit, liquescit*, this rhyme, or jingle, is in the manner of popular charms. The verse signifies that Daphnis is to soften to his own true love, and harden to all others.

82. *molam*: broken grains, mixed with salt, and strown in the flame or on the head of a sacrificial victim (*Æn.* ii. 133, iv. 417). — *fragiles . . . laurus, burn bay leaves, crackling with resin*. The crackling was held auspicious.

83. *urit*: as *Daphnis burns me, so I the laurel for his sake*. — *malus, cruel* (opposed to *bonus, kind*). — *laurum*, in the Greek *Daphne*, which would be a second play on words.

84. *Daphnim, sc. teneat*.

85. *talis amor*: repeated, *v.* 89 (cf. 1-5). — *fecissa, weary with the search*.

87. *propter aquæ rivum, near the water-brook*. — *procumbit, falls exhausted* (compare *Æn.* v. 481). — *ulva, sedge, or coarse meadow-grass*.

88. *perdita, lovelorn*. — *seræ decedere nocti, retreat before the late night*.

91. *exuvias; perfidus* (compare *Æn.* iv. 421, 496): the *exuvias* are whatever the faithless lover has left behind. Buried at the threshold, they shall be a charm to win him back (*v.* 93). — *pignora*, she treats them as pledges left for security, hence *debent*.

95. *herbas atque venena, these poison-plants*. — *Ponto*: probably used here, as by Cicero (*Manil.* ix. 22), for Colchis, the land of the enchantress Medea (cf. *v.* 47).

96. *Mœris, a magician*.

97. *lupum fieri*: the superstition of the *were-wolf* seems to be a very ancient one. It is found in the fable of Lycaon (*Ovid, Met.* i. 232-239). Compare "Myths and Myth-makers," John Fiske, p. 69. — *se condere silvis*: the subject of the transformation, in these tales, immediately fled to the wilds.

99. *satas messis, harvest in the stalk*: the phrase is perhaps taken from the supposed power of the enchanter to blast or bless the harvest at his will.

101. *fer cineres*: to throw the ashes over the head backward into a running stream — as an unholy thing — and to come away without looking back, may be supposed a charm to banish utterly the memory of Daphnis, should he still prove false (*v.* 103). The

passage is borrowed from Theocr., xxiv. 91-94, where the ashes are those of the serpents which sought to destroy the infant Hercules.

103. *nīl carmina curat*: the maiden is in despair; *he cares not for my songs.*

105. *corripuit . . . cinis ipse*: as she sweeps off the ashes, still hesitating to bear them finally away, the very ember suddenly lights up the altar with a quivering flame, — a happy omen!

107. *nescio quid, something is certainly the matter: the dog Hylax barks at the door-way.*

109. *parcite, cease, Daphnis comes.* The charm is now unnecessary. The barking dog indicates the arrival of the truant.

ECLOGUE IX.

1. *quo te pedes*: the verb understood is *ducunt*, suggested by *ducit*, which is used of involuntary motion, — the feet guiding the man. — *quo via ducit, the same way the road leads?*

2. *vivi pervenimus*, i. e. we have lived to see. Observe the hurried, broken, and as it were gasping expression of these lines.

6. *quod nec vertat bene* (preferred to *nec bene vertat*, on account of the *cæsura*), *and may they* (lit., the act of sending) *be his ruin*, the negative of the ordinary wish.

7. *certe equidem*, etc., *I am sure I had heard at any rate.* These carefully described landmarks — though in themselves imaginary — reflect Virgil's jealous anxiety as to the lands restored to him.

8. *molli olivo, by a smooth slope.*

9. *cacumina*, in apposition with *veteres fagos*.

10. *vestrum*, i. e. *herum*.

13. *Chaonias columbas*, the prophetic doves of Dodona. This name is said to be a misunderstanding of the title given to the priestesses of that shrine.

14. *me*: that is, it was Moeris, not his master Menalcas (Virgil), who first noticed the boding raven. — *novas incidere lites, unless the raven had warned me to cut short these new disputes in any way whatever.*

15. *cornix*, compare i. 18. The bird appearing on the left should be of good omen; and so it was, since it was the means of saving whatever could be saved.

16. *nec viveret*: it is said that Virgil once had to throw himself into the Mincius to escape the violence of Arrius; and at

another time to hide in the hut of a charcoal-burner, who helped him off.

17. *cadit, befall.* — *tua solatia*, i. e. your sweet songs, which had thus been nearly torn from us. — *quemquam* on account of the implied negative.

19. *caneret nymphas*, compare *v.* 20 (i. e. if you had been driven away).

20. *induceret umbra*, compare *v.* 40.

21. *sublegi tibi, caught by stealth from you*, i. e. Menalcas: *sub* indicates secrecy (comp. *subducitur*, *Ecl.* iii. 6).

22. *delicias nostras*, i. e. the darling of the shepherds.

23. *dum redeo, while I am on my way back.* In these lines, translated from Theocr., iii. 3-5, Virgil "must be understood as indirectly praising himself, not only as the rustic poet who sings to his friend and to his love, but as the Roman Theocritus."

24. *potum* (supine of a lost verb, *POO*), etc., *drive them to drink when fed, and as you drive look out how you get in the he-goat's way, he butts hard.* — *inter agendum*, § 73, 3. c.

26. *Varo*: see introd. *Ecl.* vi. He succeeded Pollio as governor of Cisalpine Gaul. — *canebat*: the song was apparently never finished (compare *vi.* 10). — *neodum, not yet*: *dum* with negatives means *yet*.

27. *superet = supersit, only let Mantua be spared to us.*

28. *Cremonæ*: Cremona had supported the cause of Brutus and Cassius in the civil war, and had been punished by the triumvirs by confiscation of its territory. As this was not enough for the greedy soldiery, fifteen miles' breadth of the adjoining Mantuan territory was added. The towns were forty miles apart.

29. *cycni*: the swan is not known among us as a singing bird, but was greatly famed for song among the ancients, and held sacred to Orpheus. It has a soft plaintive note in calling its young; and the fabled melody of its death-song was proverbial.

30. *sic*: a common form of adjuration. "So may, &c., as you perform what I desire." — *Cyrneas taxos, yews of Corsica* (from *Κύπρος*, its Greek name). Corsican honey had an ill name from its bitter flavor, which was ascribed to the box-trees on the island: *taxos* may possibly be an error for *buxos*. The yew, however, (*G.* iv. 47) was held injurious to bees.

32. *incipere*: these verses are taken from Theocr., vii. 37, 38. — *poëtam, a maker of verses* (*ποιητής*); *vatem, an inspired bard*

(δοιδός). Hence *vatem* is used with *pastores*. The ignorant shepherds looked up to him as an inspired bard.

35. *Vario, Cinna*: L. Varius Rufus, a favorite tragic and epic poet of the time, editor of the *Æneid* (Hor. Od. i. 6; Sat. i. 10, 51); Helvius Cinna, an epic poet of no great merit (see note, *v.* 36).

36. *argutos . . . olores*, to cackle like a goose among the tune-ful swans. — *anser*: said to be a punning allusion to a poet of unclean reputation, a friend of Mark Antony (Cic. Phil. xiii. 5), censured by Ovid (*Tristia*, ii. 435): “*Cinnaque procacior Anser.*”

37. *id ago, that is what I am trying to do* (referring to *incipere*, *v.* 32). — *tacitus voluto*, I am thinking it over to myself.

38. *si valeam, to see if I can, &c.*

39. *huc ades*, etc., a free imitation of Theocr., xi. 42–49, the song of the Cyclops to Galatea (see introd. to *Ecl.* ii., and Ovid, *Met.* xiii. 789–869).

40. *ver purpureum, rosy spring*, blushing with young flowers.

43. *insani . . . fluctus*, let the mad waves lash the shore, contrasting the calm beauty of the meadows.

44. *pura, cloudless*; as sailors say “dirty weather,” i. e. cloudy.

45. *numeros*, etc., I remember the tune (or measure), if only I could retain the words (i. e. I could sing it if, &c.). [For the form of condition, see § 60, 2, *d.*]

46. *antiquos ortus*, i. e. *antiquorum signorum*. — *Daphni*: addressed as the ideal shepherd.

47. *Dionæi astrum, the star of Cæsar*: a remarkable comet appeared during the year after Cæsar’s death, and was thought to signify his apotheosis. Dione was the mother of Venus, from whom, through Iulus, the Julian house claimed descent.

48. *quo, under which* (abl. of cause). — *segetes* is the field of standing grain. — *gauderent*, subj. of purpose.

50. *insere puros, graft the pear-trees*: under so auspicious a star, they will yield fruit to the third generation, a sign of continued peace.

51. *omnia fert ætas, age takes away every thing*: Mæris suddenly forgets his song. — *animum*, the general word for soul, used here for memory. — *longos condere soles*, spent long days: lit., laid the suns to rest, i. e. watched their going down. (“See the Sun to bed and to arise.”)

53. *oblita*, here passive. Most deponents have had an active form at some period of the language.

54. *lupi videre priores*: it was an old superstition that to meet

a wolf, and not catch his eye first, struck a man dumb. So Socrates in Plato's Republic, speaking of an eager opponent, says, "If I had not caught his eye first, I verily believe I should have lost my voice."—*jam fugit, is beginning to fail.*

55. *satis sæpe, Menalcas himself will repeat it as often as you wish.*

56. *causando, by making excuses you delay my eager wishes.* Nature herself is hushed, listening for your song.

58. *aspice, hark! the breezes of windy murmur (= breath of the murmuring wind) have ceased.*

59. *adeo, just.*—*hinc* by the same idiom as *a parte dextra*, &c.

60. *Blanoris*, the mythical founder of Mantua, fabled to be the son of the river-god Tiber and Manto, daughter of the seer Teiresias.

61. *stringunt frondes*, see note, i. 57.

62. *tamen, for all that.* Mantua was about a mile and a half away: no need of haste.—*usque, all the way.*

65. *hoc fasce*: apparently, the kids, which Moeris is carrying: compare *depone*.

66. *desine plura*: no, we cannot even stop to sing.—*quod instat nunc, what presses now.*

67. *cum venerit ipse*: when Menalcas himself shall come.

ECLOGUE X.

"The structure of this poem is taken from the latter part of Theocr., Idyl i., the dying Daphnis supplying the model for Gallus, whose despair, however, does not bring him to death. Virgil is supposed to narrate the story in a song as he is tending his goats, and in rising to go home for the evening he gracefully intimates that he is closing the volume of pastoral poetry." The scenery (purely conventional) is in Arcadia.

1. *Arethusa*: conventionally, the nymph of pastoral verse. The Arethusa is a fresh fountain which rises in the little island Ortygia, the heart of Syracuse. To account for it, the fable was invented of a nymph in Elis, who, being pursued by the river-god Alpheus, was changed into a brook, which disappeared in the earth, and after flowing beneath the sea reappeared in the sacred isle of Diana (Ovid, Met. v. 572-641; Æn. iii. 694).

2. *quæ legat, such that Lycoris may read*; "the antithesis to

pauca: though few, they must be such as may attract even her scornful eye."

4. **sic tibi** (dat. after **intermisceat**): compare ix. 30, and **Comus**, 924, 925:—

"May thy brimmèd waves for this
Their full tribute never miss."

cum subterlabere, *when thou shalt glide beneath*. In **Moschus** (Id. vii.), the **Alpheus** is represented, "taught by Love, the mischief-making boy, to dive," as flowing beneath the sea to visit his love. Here **Arethusa** appears as if reconciled, and repaying these secret visitings. **Virgil** prays her "to assist his tale of love if she would have the course of her own love run smooth."

5. **Doria**, i. e. the sea. She was wife of **Nereus** and mother of the **Nereids**. — **amara**: translate as if agreeing with **undam**.

6. **sollicitos** = *torturing*.

8. **respondent**, compare i. 5.

9. **nemora**, *groves*, where the trees are not so close but that the cattle can graze (**νέμειν**), — like the "oak openings" of the West; **saltus**, *glades*, open spaces among the woods, where the game leap from covert (**salio**) or, more generally, rocky wooded hills, or mountain passes; **lucos**, *woods*, partially cleared (**luceo**), sacred to some divinity. (After all, the derivation of **lucus** a **luendo** was correct, though not with the **non**.)

10. **peribat**, *was consuming*. — **naides**: in **Theocritus** (viii. 92) **Daphnis** is said to win a sea-nymph for his bride; hence the nymphs (i. 66) are bidden to mourn for him. Here, as in *v.* 1, they play the part of the muses, in connection with **Pindus** and **Parnassus**. — **indigno**, i. e. a love not deserving to be so scorned (viii. 18).

12. **ulla**, *at all*. — **Aganippe**, a fountain of **Helicon**, of which a poetic name was **Aonia**.

13. **lauri** (observe the hiatus): the neglect of the muses is contrasted by the sorrow of trees and plants.

15. **Mænalus**, **Lycæi**: mountains of **Arcadia**.

16. **nostri**: i. e. as the flock do not disdain to share our sorrow, so do you not disdain to receive their sympathy. — **et, even**.

19. **upilio** (the second syllable of this word is probably long, and the **io** may be scanned as one syllable), *sheep-tender*; in the staff of farm laborers (**Cato R.R.** 10), an **upilio** is allowed for a farm of 240 *jugera*. — **subulci**, *swine-herds* (the reading of all the MSS.), swine being very abundant in **Arcadia**. — **tardi**: the busi-

ness of tending hogs was a very weary one (compare *Odys.* xiv. 415, 416).

20. *glande* : acorns, soaked in water, were much used as winter food for hogs and cattle : the husbandman Menalcas is wet through in the task of gathering or soaking them.

22. *tua cura*, *she for whom you pine*.

23. *per nives*, i. e. over the Alps into Gaul.

24. *Silvanus* (sometimes confounded with Pan) : originally a forest deity, but afterwards regarded as a god of gardens and plantations, and the special guardian of the boundaries of peasants' properties, — attributes indicated by the fennel and lilies. — *agresti honore*, *with the rustic honor of his head*.

25. *quassans* (intensive), indicating the massiveness of the wreath.

26. *Pan* : a formidable nature-divinity (*Theocr.*, i. 16), the sudden sight of whom produced "panic" madness. The vision of him (*quem vidimus ipsi*) was a special boon vouchsafed the poet.

27. *ebull*, *elder*, a plant of peculiar sacredness. — *minio*, *vermilion* (compare vi. 22). The details give reality to the vision. Images of the gods (especially the rustic deities) were often painted red.

29. *nec lacrimis*, i. e. Love is no more satiated with lovers' tears than grass with irrigating streams (iii. 111), &c. These rustic images are appropriate to the god Pan, who is doubtless thinking of his own lost love *Syrinx*.

31. *at ille*, Gallus, who rejects the offered comfort. — *tamen*, i. e. despite my woe.

33. *quam molliter*, *how sweetly might my frame repose, if one day your pipe should sing my love*.

35. *utinam* : a longing to share the humble life of shepherds.

37. *certe . . . jaceret* : the rustic maid or sun-burnt boy would prove a truer love. — *fuscus*, sc. *est*.

39. *nigræ*, compare ii. 18.

40. *salices*, *willows*, on which vines were sometimes but rarely trained. The reading *calices*, *cups*, has been suggested (compare *Hor. Od.* i. 38, 39).

42. *hic gelidi fontes* : in this calm sweet place, why might not *Lycoris* herself be content to abide with me ? but my mad passion for war (*amor duri Martis*) keeps me in arms, while she — let me not believe it ! The shepherd-lover, the poet, and the man-at-arms are as rudely confused here as the two characters of Tityrus in the

First Eclogue. Some of these verses are said to be taken from Gallus's own compositions.

47. *Alpinas nives*, mere images of horror to the Roman mind. What we should call sublime in nature, the ancients seem to have thought of only as tedious or terrible. Thus Julius Cæsar whiled away his time among the Alps by composing an essay on Grammar. — *dura*, *hardy* as well as *cruel*.

48. *me sine sola*, *alone without me*, like Chaucer's "alone, withouten any company." — *ne . . . lædant*, perhaps as a caution, rather than as a prayer (cf. Ovid, Met. i. 508).

50. *Chalcidico versu*, certain elegies (probably) imitated by Gallus from Euphoriion, a poet of Chalcis (see Cic. Tusc. iii. 19). These were to be adapted to the pastoral muse (*pastoris avena*), and carved on the bark of trees.

52. *spelæa*, *dens*, a Greek word, of very rare use.

53. *pati*, *endure hardship*.

54. *crescent*: as the trees grow, so his loves shall expand, — a pretty image, often illustrated in the unshapely letters cut in green bark. *Amores* is said to be the title of Gallus's elegies, making a mild play of words.

55. *lustrabo*, *will range* as a hunter over Mænalus, attended by nymphs (see G. iii. 40).

56. *Parthenios saltus*: Mt. Parthenius is on the eastern border of Arcadia.

57. *circumdare*: the regular way of hunting was to surround the wood and so catch the game.

58. *sonantis*, *echoing*.

59. *Cydonia*: Cretan bowmen had the same fame among the Greeks as the Parthian among barbarians. — *torquere*, a word properly applied to the *whirling* of the sling; hence, commonly, to *hurling* the spear, and improperly, as here, to shooting the arrow. Like the vulgar "fire a stone."

60. *tamquam sit*, § 61, I, R.; G. 604. — *hæc*, agreeing with *medicina* (§ 47, 2, e; G. 202, R⁵).

61. *deus ille*, *that merciless deity* (Love). — *mitescere*, *relent*.

62. *hamadryades*, i. e. the nymphs of the forest, as in v. 55; strictly, those whose life is bound up with the single tree which is the dwelling of each.

63. *rursus concedite*, *again farewell*, — as if he wished them out of his sight (compare viii. 58).

65. *frigoribus* (compare Theocr., vii. 111), alluding to the sup-

posed effect of cold to chill the passions. — **Hebrum**, **Sithonias nives** : for the horror with which the Romans regarded the Thracian winters, see Ovid, *Tristia*, iii. 3.

66. **aquosæ**, *rainy*, a general epithet of winter, true enough for Italy, but not so true for Thrace.

67. **liber aret** : so hot that the very inner bark withers and dies upon the elm. [It has been suggested to read **aret Liber**, which would mean the withering of the grape-vine in the extreme heat, as in vii. 58.]

68. **versemus**, *tend*, drive hither and thither, wandering wearily in the waste.

70. **divæ**, see note, *v.* 9.

71. **hibisoo** : the basket of marsh-mallow was used for straining whey from cheese-curd (*Tibull.*, ii. 3, 15. For this occupation of spare hours, see ii. 72).

72. **maxima**, *of greatest worth*.

73. **cujus** (obj. gen.), *whose love so grows in me*.

75. **gravis**, *oppressive*, causing headache, says Lucretius (vi. 785).

76. **juniper** : the juniper (which he is sitting under) has a wholesome aromatic odor, but its shade is thick and dark, which is dangerous at nightfall. — **frugibus** : as if the crops suffered only from the shade of the tree, and not, in the "struggle for existence," from its superior powers of absorption!

77. **ite domum**, compare i. 75, vi. 86, vii. 44. — **venit**, *is coming* (out of the darkening sky).

THE ÆNEID.

BOOK I.

From the beginning to *v.* 34 is introductory, giving the subject and the occasion. The action begins with Juno's soliloquy. It will add greatly to the understanding and interest of the Æneid to consult the corresponding passages in Homer, which are frequently referred to. In general, the first six books have a certain correspondence with the Odyssey, and the last six with the Iliad; but the direct allusions to the Iliad are much more frequent in the former portion.

1. **Arma virumque**, i.e. the conflicts attending the settlement in Italy, and the adventures of the hero who led it. Compare the opening of the Iliad, *Sing, goddess, Achilles' wrath*; and of the Odyssey, *Tell, Muse, of the Man*. — **primus venit**, *who first came*: the settlement of Antenor (*i.* 242, *Liv.* i. 1) is not reckoned, as North Italy (Cisalpine Gaul) is not considered as belonging to Italy. By some it is made = *of old*.

2. **Italiam, to Italy**: acc. of end of motion (§ 55, 3, *b*; *G.* 410). — **fato profugus**, *driven by fate*: the verbal adjective here = a perfect participle. — **Lavinia** (the last *i* has the sound of *y*, as in *pinion*, and is not counted in scanning), i.e. the western coast of Italy, where the town *Lavinium* is assumed to be named for Lavinia, the Italian bride of Æneas.

3. **ille, the man long tossed**, &c. — **terris, alto**, locative abl. (§ 55, 3, *f*; *G.* 384, *R*²), *by land and on the deep*.

4. **superum** (gen. pl.), *of the gods above*. — **sævæ . . . ob iram**, *by the ever-mindful wrath of cruel Juno*. — **memorem**, i.e. which would never have him out of mind. *Juno* (= *Jovino*, feminine form of *Jovis*) is the goddess of the sky, represented by the poet as possessed by a vindictive and relentless hatred of Troy, which does not stop at the destruction of the city, but pursues Æneas into his distant exile.

5. **dum conderet** (§ 62, 2, *d*; *G.* 573, 574), *till he should found*: the subjunctive here shows the act as the purpose of the gods.

6. **Latium, into Latium** (dative after *inferret*). Latium is the undulating plain between the Sabine mountains and the sea: its inhabitants *Latini*, and its language *Latin*. The name is assumed

to be derived from an ancient king (*eponym*), *Latinus* : in fact, it was just the other way ; the name of the king is purely imaginary.

unde, i. e. from all the foregoing. — *Latinum* : this is not strictly accurate, as that race already existed. But in Virgil's time it had long been incorporated with Rome, and many great families traced their descent from it : he therefore represents the whole as if sprung from Troy.

7. *Albani patres*: Alba Longa was the head of the Latin league of thirty confederate towns. When conquered by Rome, its leading families, *Albani patres*, were said to have been transferred to Rome, which now became chief of the confederacy. The term refers here, in general, to the great Senatorial families.

8. *Musa*, etc. (see note, v. 1), Virgil follows the regular epic method in referring all the plot to the gods. — *quo numine læso*. Of this much-vexed passage, the best meaning seems to be, *what purpose* [of Juno] *having been thwarted?* The answer would then be in vv. 12–22, as that to *quid dolens* is in vv. 23–28. This view agrees best also with the etymology of *numen*, the will or power of the gods as expressed by their *nod*; and is not inconsistent with the meaning of *lædere* (cf. *λυαίνωμαι* in Xen. Anab. i. 3, 16).

9. *quidve dolens*, *pained by what* : *dolere*, to *feel pain*, is transitive also in prose. — *tot volvere casus*, *to run the round of so many chances*. “The misfortunes are regarded as a destined circle which Æneas goes through.” The infinitive follows *impulerit* by poetic use (§ 70, 3, *a*; G. 546, R¹), and has for its subject *virum*.

10. *pietate* : this word means his filial reverence in the rescue of his father, as well as his piety towards the gods. The gods could, however, pursue with vengeance even a pious man, either because under the power of Fate he thwarted their purposes, or because his ancestors had committed crimes, as with the descendants of Pelops. Both causes existed in the case of Æneas (see the story of Laomedon). — *adire*, *encounter* (§ 51, 2, *d*, R; G. 330). — *animis*, dative after *sunt*, understood.

11. *tantæ . . . iræ*, *does such wrath* [as she exhibits] *belong to celestial souls?* The gods are supposed to be superior to human passions.

12. *urbis antiqua*, *ancient*, in reference to Virgil's time.

13. *Karthago* : in fact the probable date of the foundation of Carthage was some three centuries later than that generally assumed for the destruction of Troy (B.C. 1184).

Italiam contra: look at the map, and notice how precisely the two cities front each other, connected by the almost land-locked Tyrrhenian Sea.

14. **dives opum**: a poetical extension of relative adjectives, § 50, 3, *b, c*; G. 373, 4.

15. **quam . . . coluisse**, which Juno is said to have cherished, &c. The gods were naturally supposed to be especially fond of the places where they were most worshipped, or whence their worship first came. Juno had an old and famous temple at Samos. As patroness of Carthage, she is here confounded with the Syrian Astarte, queen of heaven (the *Ashtaroath* of the Bible).

unam: **unus** is often thus used with superlatives for emphasis; so here, where **magis omnibus** is equivalent to a superlative.

16. **posthabita Samo**, holding Samos in less regard. — **arma**: Juno in several of her manifestations is represented with the shield and spear. The reference here is probably to some arms long preserved in her temple, corresponding to the relics of more modern saints. Compare the Gordian chariot, Q. Curtius, iii. 2.

17. **currus**: see Iliad, v. 720–723. — **hoc** (refers to Carthage, but takes the gender of **regnum**, § 49, 2, *e*) . . . **fovetque, this the goddess — if by any means the fates permit — already aims and fondly hopes to make the seat of royal power to the nations.**

18. **sinant**, subj. on account of indirect disc. (§ 67, 1; G. 554), as the thought of Juno. — **jam tum**, even then, before Rome and Carthage even existed. — **tendit esse**, see note, v. 10. — **fovet**, cherishes the hope, making a sort of *hendiadys* with **tendit**.

19. **sed enim**, but [she feared for Carthage] for, &c. An ellipsis is implied, as with Greek *ἀλλὰ γάρ*. — **duci**: present, because Æneas was now living, and the action going on.

20. **Tyrias . . . arces**, which should hereafter overturn the Tyrian towers. Carthage was one of a group of colonies from Tyre, of which Utica was chief. It was some centuries after its foundation before Carthage took the leading rank among these colonies.

quæ verteret, subj. of purpose: for the tense, compare § 59, 4, *f*; G. 598, *R*¹.

21. **populum late regem**, a people widely ruling. The word *populus*, used in its political sense, is easily personified. For adjective use of **regem**, § 47, 3, *c*; G. 284, *R*; compare § 16. — **superbum** = *victorious*, flushed with victory.

22. **excidio Libyæ**, datives (§ 51, 5). — **volvère**, spin the thread of destiny (Servius): the simple verb is not elsewhere used in this

meaning, but its compounds often mean *to spin* (Ovid, *Her.* xii. 4; Sen., *Herc. F.* 181). The *Parcæ*, or Destinies, are conceived as spinning the threads of human fate: Clotho is represented with a spindle; Lachesis draws the thread, and Atropos cuts it off:—

“Comes the blind Fury with the abhorred shears,
And slits the thin-spun life.” — *Lycidas*.

23. *veteris belli*, the war of Troy. — *Saturnia*, daughter of *Saturn* (Kronos), i. e. by the Greek theogony; the Italian mythology makes no connection whatever between Saturnus, the old god of husbandry, and Juno.

24. *ad Trojam*, round Troy (see *Introd.*). — *pro caris Argis* (see note, *v.* 15): the Grecian Here (identified with Juno) was worshipped with especial veneration at Argos, as the great goddess of the Dorian race. — *prima*: as *chief* (before all others).

25–28. These lines are parenthetical, recounting more particularly the grounds of Juno's enmity.

25. *nequid etiam*, nor even now (*etiam* = *et jam*). — *causæ irarum*, motives of wrath (*irarum*, plural, referring to its many manifestations, § 14, 1, *a*²).

26. *animo*: in prose *ex* would be repeated, see § 54, 1, *a, b*. — *alta mente repositum* (= *repositum*), laid up deep in her mind.

27. *judicium Paridis*, see *Introduction*. — *spretæ formæ*, of her slighted beauty, i. e. of the disparagement shown to her beauty (§ 72, 3, *a*; G. 667). We should expect *injuria* to be in apposition because it means the same as *judicium*, but the Latin prefers to separate the two ideas.

28. *genus invisum*: from jealousy, since Dardanus was daughter of Jupiter and Electra (*Æn.* viii. 135).

29. *his accensa*, inflamed by these things, i. e. what has been told in the foregoing lines. — *super* = *insuper*, besides.

30. *reliquias Danaum*, left of the Greeks, i. e. escaped from them. Virgil uses the Homeric tribal names *Danai*, *Achivi*, etc., indiscriminately for “the Greeks” in general.

33. *tantæ molis*, [a task] of so great toil (§ 50, 1, *b*; G. 364, *R*). — *condere*, to found, lit., place firmly.

34. *viæ*, etc. In the manner of the *Odyssey*, the story begins in the middle (*in medias res* . . . *auditorem rapit*, *Hor. A. P.* 148), the earlier adventures being told afterwards in the words of the hero himself. The Trojans have left the port of Drepanum in their voyage along the coast of Sicily, — a course they were led to take by the dangers of the Strait of Messina (iii. 562).

35. *salis, of the salt* [sea]. So *ἄλς* in Greek. — *ære, bronze*. The most ancient metal work was chiefly of bronze, an alloy of copper and tin, much easier to melt than pure copper, as well as harder. Hence the beaks of the ships are referred to. — *ruebant, were beating down*. The verb *ruo*, here used transitively, expresses the breaking down of a mass into fragments, as in the crumbling of a wall.

36. *cum Juno . . . secum, sc. loquitur*. The omitted verb is necessarily indicative (§ 62, 2, *b*, R²; G. 581, R).

37. *mene desistere, what! I desist?* (§ 57, 8, *g*; G. 341).

38. *nec posse, and be unable*.

39. *quippe, to be sure* (ironical) = *at* in prose. — *Pallas*, an epithet of Minerva (strictly Athene), as *brandisher* of the lance. — *classem Argivom* (§ 1, 2, *b*), i. e. the fleet of Ajax Oileus (see *Odyssey*, iv. 499–511). — *ne*: regularly, as here, appended to the emphatic word.

40. *ipsas, themselves* (opposed to the ships).

41. *unius*, a whole fleet for one; opposed to *v*. 46. — *furias*: the great crimes of antiquity were supposed to be committed in a frenzy induced by the Furies, the agents of divine wrath (so “by instigation of the Devil” in modern indictments). Hence *furias* is often used of ungovernable passion. Ajax, by one legend, is said to have offered violence to Cassandra, daughter of Priam and priestess of Pallas.

42. *ipsa jaculata, hurling with her own hand*. Pallas was the only one of the other deities who might wield the thunderbolt of Jove. — *rapidum* (active verbal), *destructive*.

43. *evertit æquora, upturned the seas*.

44. *expirantem . . . flammam, panting out flames from, &c.*

46. *ast*, old form of *at*, *but*. — *incedo, move*: the word suggests dignity by mentioning the gait at all when there is no need of it. The *incessus* of the gods is an even sailing movement, not the mere human act of walking.

47. *soror* (see II. xvi. 432): in the Greek mythology, the king and queen of heaven are both children of Kronos.

una cum gente: here is a double antithesis, first in reference to *unius*, *v*. 41, a guilty (hated) race, and second to *ego*: I, a divinity, against a single race.

48. *gero, have been* [and still am] *waging* (§ 58, 2, *a*; G. 221). — *quisquam*: the question implying a negative (§ 21, 2, *k*). — *adoret*, the reading varies with *adorat*. The subjunctive seems better.

49. *imponet*, the future differs little from the subjunctive. — *præterea*, *any more* (save those who adore already).

51. *patriam*, *lutantes*, *indignantēs*, a lively personification of the Winds. — *austri*, one of the most violent used for the whole.

52. *Æoliam*, one of the Lipari Islands, N. E. of Sicily.

54. *vinolis*, for *vinculis*: so *periculum*, and many other words. This tendency to drop out unaccented vowels is especially marked in the derivation of French words from Latin, as *doigt* (*digitus*).

55. *cum murmure montis*: for the expression, compare *v.* 245.

57. *sceptra*: the poets often use the plural without special reasons except metrical ones.

58. *ni*, old form for *nisi*, retained in laws, religious formulas, and poetry, also in late prose. — *ni faciat*, vividly suggesting the possibility that he may omit it (compare *Lucr.*, i. 277).

60. *quippe* (not ironical), *doubtless they would bear away*, &c. — *verrant*, *sweep*, intrans. as in English.

61. *molem et montis* (acc. plur. long *i*) = *the mass of lofty mountains* (hendiadys).

62. *foedere certo*, *under fixed conditions*, a compact, as it were, between the sovereign and his agent.

63. *solret*, etc., *should know, when bidden, how both to check and to give loose rein*.

65. *namque* (poet. for *etenim*) gives the reason of her coming to him. — *divom . . . rex*: compare *Il. i.* 544. The expression is said to have been used by Ennius.

66. *mulcere*, in prose *ut mulceas*, § 70, 3, *g*; *G.* 532, *R*⁴. — *vento*, see note, *Ecl. ii.* 26.

67. *aequor*: a kind of cognate accusative.

68. *Penates*: these were the Roman household gods, of which each family had its own, worshipped in connection with *Vesta*, goddess of the Hearth. Each city had also its hearth, with sacred fire, its worship of *Vesta*, and its *Penates*; and those of *Lavinium*, the mythical metropolis of *Latium*, were supposed to have been brought thither by *Æneas* in person. When *Rome* became the head of *Latium*, it assumed the charge of these sacred rites; and the consuls and dictators regularly offered sacrifices in *Lavinium* to *Vesta* and the *Penates*, upon assuming and giving up their office.

69. *inoute vim*, *give force to the winds*, as it were by a blow (*quater*) of his sceptre. — *submersas*: proleptic use of adjective.

70. *age diversos*, *drive them (the men) scattered*. — *disiice* = *disiice* (§ 1, 3, *d*).

71. **sunt mihi**, etc. : Juno bribes him, because the act is beyond his lawful province (compare Il. xiv. 267).

73. **jungam**, sc. **tibi**. — **propriam dicabo**, *will assign her as your own*.

75. **prole**, abl. of means.

76. **tuus . . . explorare**, *thine the task to determine what thou wilt have* : the whole is exculpatory.

78. **tu mihi . . . concilias**, *thou dost win to me whatever of rule I have*. — **sceptra Jovemque** = *the sceptre* [commissioned] of Jove. The address is one of courtly compliment : by v. 62, the power is direct from Jupiter.

81. **conversa cuspidē**, *with the spear-point turned that way*.

82. **in latus**, *on the side*.

83. **quā**, *where*.

84. **incubuerē** : the perfect suddenly shifts the point of view, to indicate the swiftness of the act : *and now they have fallen upon the sea, and are ploughing up (ruunt)*, &c. (cf. Od. v. 203).

85. **creber procellis Africus** : the S. W. wind (*sirocco*), blowing hot from Africa, is often one of the most violent on the Italian coast.

89. **incubat**, *broods upon*.

90. **poli**, *the poles = the heavens* which revolve upon them (in the ancient astronomy). — **micat**, *flashes* : the word expresses both the glittering and the quivering effect of the flash.

91. **intentant**, *threaten* : lit., *stretch before them*.

92. **solvuntur**, etc., *his limbs are relaxed by the chill of terror* (cf. Od. v. 297) : the ancients betrayed their emotions in a far more lively way than would be allowable in heroes of the present time.

93. **duplices palmas**, simply, *both hands*. The ancient attitude of prayer was not with clasped hands, but with the palms spread upward : hence the emphasis of the phrase "worship with clean hands."

94. **refert**, simply *utters* (strictly, *brings back* to the light as things hidden). — **ter quaterque**, cf. Od. v. 306.

95. **quā**, dat. plur. following **contigit**. — **ante ora** : a happy lot, because their friends were witnesses of their deeds and glorious death.

96. **contigit**, *befell* : usually said of good fortune, as here.

97. **Tydidēs** : Diomed, son of Tydeus, met Æneas in single combat, Il. v. 297.

98. **mene potuisse**, *to think that I could not*, &c. ? cf. v. 37 (§ 57, 8, g; G. 341).

99. *sævus*, stern, not sparing the foe: so Æneas himself is called *sævus*, xii. 107. — *Æacidæ*, i. e. Achilles, grandson of Æacus.

100. *Sarpedon*: the Lycian prince, son of Jupiter. His body is said to have been borne home by Sleep and Death; but Virgil does not mind this detail. — *Simois*, etc., *the Simois rolls beneath its waves the shields, helms, and stalwart forms of so many heroes*.

102. *jactanti*, as he utters, dat. of reference (§ 51, 7; G. 354). — *procella*, the hurricane, concretely, as the solid body that strikes the sail; *Aquillone*, the particular wind that produces it, and so makes it howl (*stridens*).

103. *adversa*, right in his face (adj. for adv.).

104. *avertit* (sc. *se*), dat, the subject is *prora*. The prow by turning away is said to cause the broaching-to.

107. *sætus*, the seething flood. — *arenis*, i. e. the water is turbid with sand: they are approaching the Syrtes.

108. *torquet*, sets spinning: the word is usually applied to the hurling of a spear. — *latentia*, hidden by the roaring waves: in calm they are visible ("dorsum immane," v. 110) just at the surface. These reefs are supposed to be just outside the bay of Carthage.

109. *saxa*: a sort of parenthesis. Rocks like what, in mid-water, the Italians call *altars*, — not, necessarily, this particular group, which they probably knew nothing about.

111. *in brevia et Syrtis*, shoals and quicksands, i. e. the shoals of the great Syrtis.

112. *aggere*, embankment: the image is taken from military (naval) entrenchments, in which the ships drawn up on land were thus fortified.

114. *ipsius*, i. e. Æneas. — *ingens pontus*, like our phrase "a heavy sea." — *a vertice*, right overhead.

116. *ibidem torquet*, spins about in the same spot. — *ter*, the number is proverbial ("three times round went our gallant ship").

118. *rari*, scattered, i. e. the drowning crew.

119. *arma*: shields, for instance, would float quite visibly for a while. — *tabulæ*, planks.

122. *hiemps*, this word has properly a parasitic *p* in the nominative. — *laxis compagibus*, with loosened joints.

123. *imbrem*, properly, rain-flood; but here water in general.

125. *Neptunus*: the name of this god is probably of the same root with our word *naphtha* (Zend. *napta*, oil). Originally a god of water generally, he became the Greek

Poseidon, and restricted to the sea, i. e. the Mediterranean, the outer waters belonging to Oceanus.

126. *stagna refusa*: i. e. the still waters beneath were forced forth upon the surface. — *commotus*, *disturbed*, inwardly; but as a god he must be represented with *placidum caput*.

129. *cæli ruina*, *the wreck of the sky*: in prose, *the fury of the storm*.

130. *fratrem*, obj. of *latuere*, *were hid from* (§ 52, 2, d; G. 333, R¹). — *doli*, *iræ*, her *craft* (known to him as her brother), and the *wrath* which was the motive of its exercise.

131. *dehinc*, a monosyllable.

132. *generis vestri*: the winds were the sons of Aurora and the Titan Astræus, and so on one side of divine origin, and on the other sprung from the rivals of the gods.

133. *tantas moles*, i. e. *such mighty billows*.

134. *quos ego*: he leaves the threat to their imagination; he can spare no time for words. Such a break is called *aposiopesis*; that is, a *sudden silence*.

136. *post*, *hereafter*; *commissa*, *your misdeeds*. — *non simili pœna*, *no penalty so light*. — *luetis*, *atone for*: the word signifies the payment of a debt or *fine*, which is the true meaning of *pœna*.

139. *sorte*, *datum*: Jupiter, Neptune, and Pluto were said to have chosen their realms by lot.

140. *vestras*: though addressing Eurus, he includes them all. — *jactat se*, let him display his arrogance. — *aula*: as a king, he must have his court somewhere.

141. *clauso*, i. e. reign over the winds imprisoned.

144. *Cymothoe*, a sea nymph, "she that runs upon the wave;" *Triton*, Neptune's trumpeter, blowing a conch-shell. These names are mentioned to suggest all the sea-divinities. — *adnixus*, *pushing against* the ships.

145. *levat*, *lifts*, using the trident as a "lever."

146. *Syrtis*, the sand-banks piled against them.

147. *lœvibus*, *light*, skimming the surface.

148. *veluti*, *just as*, introducing the first, and one of the most celebrated, of Virgil's similes. The ferocity of a mob and the power of eloquence were things very familiar to the Romans. Hence the simile is proper, though the rule is generally to compare the less with the more vivid. — *magno in populo*: the greater the crowd the more striking the effect. — *sæpe* belongs properly to the main clause.

149. *seditio*, *revolt*, lit. a *going apart* (*sed* = *se*, *eo*). — *animis*, *in temper* (§ 54, 9; G. 397). — *ignoble*, *mean* or *obscure* (lit. of no recognizable standing: *gnosco*).

150. *faeces*, *fire-brands*: Rome was very vulnerable to this favorite weapon of the mob. — *furor* explains the kind of weapons.

151. *ai quem* belong together; *tum*, correl. with *cum*, *v.* 148. — *meritis*, *services* (to the state).

152. *conspexere*, plur. because here the individuals are thought of. — *adstant*, *stand by*, implying attention.

153. *regit* . . . *animos*, *sways their minds by words* (addressed to their reason); *pectora mulcet*, *calms their passion* (whose seat is in the breast). — *mulcet*: used originally of the *stroking* of an animal, and so of soothing the blind passion of the crowd.

154. *fragor*, *crash* of the breakers (*frango*). — *æquora*, obj. of *prospiciens*, *looking forth on*.

155. *curru*, old dative. — *secundo* (old participial form = *sequendo*), *following*, i. e. gliding easily after the horses.

157. *quæ proxima* = *the nearest*.

158. *vertuntur*, *turn*, used in the reflexive or "middle" sense, which is expressed in English by the active form, and in Latin more commonly by the passive (§ 24, 3, N.). But the active is also common after Cicero.

160. *objectu*, *interposition*: "an island makes a port by interposing its shores, against which every billow breaks, and parts [running up] into deep coves" (*sinus*).

162. *rupes*, the rocky shore in general; *scopuli*, *peaks* or headlands ("look-outs"). — *minantur*, *tower*. — *gemini*, *twin*, i. e. corresponding one on each side.

164. *scæna* (in apposition with *nemus* below), properly the decorated partition wall (*frons scænæ*) at the back of the stage in Roman theatres: here, the background of woods and hills as seen from the shore; *silvis* (abl. of material), *as a scene with waving woods, a dark forest with bristling shade* (referring to the forms of the firs, &c.) *juts over from above*.

166. *scopulis*, *of rocks* (abl. of material).

167. *aquæ dulces*, *fresh water-springs*, opposed to *amaræ*, *brackish* or salt. — *vivo saxo*, *living rock*, i. e. in its natural site, and so endowed with the life of nature.

168. *fessas*, *weary*, as if the ships felt the hardships they had undergone (see *Od.* xiv. 100).

170. *omni ex numero*, *twenty in all* (*v.* 381): one was lost, and twelve were scattered, but afterwards reappeared (*v.* 393).

173. *sale tabentes, dripping with brine*: *tabeo* is properly *waste* with putrefaction, which causes moisture.

174. *silicī, from flint* (§ 51, 2, *e*; G. 346).

175. *foliis, dry leaves, used as tinder*. — *circum dedit, he put about it*.

176. *nutrimenta, any thing that would keep the spark alight, chips, stubble, &c.* — *rapuit, etc., he kindles a blaze in dry fuel* (*fomite, root in foveo*). The word *rapuit* seems to apply to the sudden bursting out of the blaze.

177. *Cererem, corn, identified with the goddess of the harvest* (compare Livy, xxii. 37). — *corruptam, damaged*. — *arma, utensils, such as hand-mills (saxo), baking-pans, &c.*

178. *expediunt, fetch out from the ships*. — *fessi rerum, weary of their hardships*, they are eager to catch ever so short a respite (for the gen., see § 50, 3, *c*; G. 374). — *receptas, recovered from the sea*.

179. *torrere, to parch, before grinding or bruising (frangere)*: the wet grain would particularly need it.

180. *scopulum conscendit* (cf. Od. x. 146): *scopulus*—(*σκόπελος, from σκοπέω*)—is a rock suitable for a look-out, a borrowed word; the corresponding Latin form is *speculum*, with a different sense.

181. *Anthea si quem videat* (indir. quest., § 67, 2, *f*; G. 462), *if he can see any* [thing of] *Antheus*.

183. *arma, shields, arranged in order along the quarter, as appears on coins*.

184. *cervos, see Od. x. 158*.

187. *hic, adverb*.

190. *sternit, lays low*.

191. *miscet inter, disperses among*.

195. *deinde* (dissyl.) *dividit, next he shares*. — *cadis onerarat, had laden in casks* (dat. § 51, 1, *c*; G. 348). — *Acestes*: it is implied that they had stopped at Segesta and been entertained by Acestes on their way. This is not distinctly stated, because *Æneas* is to stop there again on his later voyage (Book V.).

196. *heros, Acestes* (see Od. ix. 196).

198. *ignari, inexperienced*. — *ante, adverb, qualifying malorum* (§ 47, 3, *c*; G. 440), a use common in Greek, and not rare in Latin.

199. *O passi graviora, ye who have suffered heavier woes* (cf. Od. xx. 17).

200. *Scyllæam, of Scylla* (§ 47, 5; G. 360, *r*¹). — *rabiem, madness, especially of animals*; so here of Scylla, who is conceived

as surrounded by dogs (iii. 424-432). — *penitus*, *far within*, i. e. the depths of Charybdis.

201. *accestis* = *accessistis* (§ 30, 6, *a*; cf. iv. 606, v. 786).

204. *discrimina rerum*, *critical affairs*: *disorimen*, the turning point, as implying the *decision*.

205. *tendimus*, sc. *iter*.

207. *rebus secundis*, dative.

209. *altum oorde*, *deep in his heart*.

210. *se accingunt*, *gird themselves* = *make ready*: their clothes, hanging loose, must be buckled up for any active task.

211. *viscera*, properly, the great internal organs, heart, liver, &c.; but used in general for the flesh, or whatever soft parts are beneath the skin.

212. *pars secant*, see II. i. 465.

214. *victu*, etc., *they recover their strength with food*.

215. *Bacchi*, § 50, 4, *e*; G. 373, R⁶.

216. *exempta*, sc. *est* (see note, v. 36), nearly equivalent to pluperfect: *when hunger had been relieved*.

217. *requirunt*, inquire of one another.

218. *seu credant*, indir. quest. (§ 67, 2, *δ*), depending on *dubii*.

219. *exaudire*, *hear* [as they call] *from the distance*.

221. *secum*, *by himself*: the commander must not show grief in the sight of his men (v. 211).

223. *finis*, *the end* of the day, or of the feast.

224. *despiciens*, *looking down upon* (Ribbeck has *dispiciens*, *looking abroad*). — *velivolum*, *alive with sails*. Latin as compared with Greek is curiously bare of such compounds as this, and most of those attempted by the poets gained no root in the language.

225. *sic*, i. e. *despiciens*.

226. *regnis*, *on the realms* (either dat. or abl.).

227. *jactantem*, as it were shifting his cares about like a heavy load. — *talis curas*, *such cares* as became the ruler of the world.

228. *tristior*, *sadder* than usual. — *nitentis oculos*, *beaming eyes*.

229. *qui regis . . . terres* = *who rulest by eternal might and by thy terrible thunder*.

231. *quid committere potuere*, i. e. *what can they have done* (§ 58, 11, *a*; G. 246).

232. *tot funera passis*, *having suffered so many fatalities*, particularly in the fall of Troy.

233. *terrarum orbis*, *the circle of the lands*, i. e. in particular those about the Mediterranean; but equivalent, nearly, to "the whole earth."

234. **Romanos**, depending on **pollicitus**.

235. **Teucro**: Teucer is the imaginary founder of the Trojan race and name.

236. **tenerent**, *shall hold*; but imperf. by sequence of tenses.

237. **pollicitus**: better, **pollicitu's**, *has promised*, making the question independent.

238. **hoc**, *by this*.

239. **fatis** . . . **repndens**, *balancing adverse fates against* [those happier] *fates* (abl. of price).

240. **nunc**, opposed to **solabar**: *I used to find comfort for the fall of Troy and its mournful ruin; but now I find that hope was vain*.

243. **Illyricos**, on the east shore of the Adriatic. — **tutus** (emph.), i. e. though far within the bounds of a hostile people.

244. **superare**, *pass beyond*, but with the idea of surmounting difficulties.

245. **per ora novem**: Venus pauses in her appeal to describe a curious natural phenomenon. The Timavus is the name of a small river and bay, or creek, at the head of the Adriatic, where several springs — the actual number is seven — flow by underground channels in the limestone into the salt water. When the waters are forced back by a storm, the salt water finds its way through these crevices, so as to disgorge “with roaring flood” through the springs upon the land, — “*pelago premit arva sonanti*.” The antecedent of **unde** appears to be not **fontem**, but **Timavi**.

247. **urbem Patavi**, as we say, *the city of Padua* (§ 50, 1, f; G. 359). In the time of Virgil, this was the fourth city of the empire in wealth, ranking next after Rome, Alexandria, and Gades.

248. **arma fixit**, i. e. in the temples, in gratitude for the peace which made them useless (cf. E. vii. 24).

249. **oompostus**, *laid to rest*: the word is used as including all rites of burial.

250. **nos**, i. e. Venus the daughter of Jove, and Æneas her son. — **adnuis**, *doest promise* by thy nod: present, as if no change could be thought of. — **cæli arcem**, *the height of heaven*; Æneas was worshipped as one of the *Dii Indigetes* (xii. 794; Liv. i. 2).

251. **infandum**, *O horror* (unspeakable)! — **unius**, i. e. of Juno.

253. **hic** (referring to the above, but agreeing with the predicate **honos**), *is this the honor shown to piety?* — **reponis**, lit. *restore us to our rule*, i. e. give us that which is already ours.

256. **oscula** (dim. of **os**), *the pretty lips*. — **libavit**, *kissed*: the

word means to take a bit away; hence, to *pour a libation*, and (as here) *to taste*.

257. *parce metu* (dat.), *spare thy fears*. — *Cytherea*, so called from the island Cythera, south of Greece, where the Phœnicians had an early colony, introducing the worship of Aphrodite, as in Cyprus and elsewhere.

259. *sublimem*, *on high*.

260. *sententia*, see *v.* 237.

262. *longius*, *at greater length*. — *volvens*, *unrolling* as it were the scroll of fate. — *movebo*, *will stir* (bring to light).

263. *Italiā* (abl.), *in Italy*.

264. *ponet*, *shall establish*.

265. *tertia ætas*, i. e. he shall live to reign three years in peace.

266. *Rutulis* (dat. of reference): the Rutuli were a Volscian people, whose chief city was Antium. They, with their king Turnus, are represented as the chief antagonists of Æneas at his settlement in Italy.

267. *Iulo* (§ 51, 3, *b*; G. 322): see Introduction, p. 33.

269. *volvendis* = *volventibus*, as coming from the deponent (reflexive) form *volvō* (§ 73, 2, *N*; G. 427, *R*¹). — *mensibus*, abl. abs., though the construction does not occur elsewhere with the participle in *du*.

270. *Lavini* (for appos.), see note, *v.* 247.

271. *longam Albam*, see *Liv.*, i. 2.

272. *hic*, at Alba. — *regnabitur* (impers.), *the realm shall last*. — *ter centum*: reckoning from the usual date of the Trojan war, this would still be nearly a century before the assumed founding of Rome, B.C. 753.

273. *Hectorea*: the race is here named from its greatest hero, perhaps also with a hint at the prowess of the kings. Numerous other appellations occur in the course of the poem, as Troes, Teucry, Æneades, Dardanidæ, &c. — *regina*, *princess*, as daughter of Numitor; *sacerdos*, *priestess*, as vestal virgin.

274. *geminam* . . . *prolem*, *shall give birth to twin children*. — *Ilia*, of the house of Ilus: her name was Rhea Silvia.

275. *lupæ tegmine*: Romulus was no doubt represented in pictures, &c., as clad in a wolfskin, as Hercules in the lion's skin, &c. — *lætus*, *joyously clad*.

276. *Mavortia mœnia*, *the walls sacred to Mars* (= Mavors), the patron deity of Rome, and naturally the imputed father of its

founder. He was one of the most widely worshipped of the Italian gods, and nearly every nation had a month named for him, which was the case with no other god except Janus in the Roman calendar; and the month January was of late introduction.

279. *quin, nay even* (*qui-ne? why not?*).

281. *consilia*: Juno was supposed to have been appeased at one or more councils of the gods (cf. Hor. iii. 3, 16; *Æ.* xii. 841).

282. *togatam*: the *toga* was worn by none but Romans, and was required to be worn by them on all state occasions. As it was the robe of peace, the phrase here alludes to the civil greatness of the Romans, while *rerum dominos, lords of affairs*, indicates their military dominion.

283. *placitum* = *placuit*. — *lustris* (abl. absolute), the period between two successive purifications (*luc*), — in theory four years, but in later time five; here used indefinitely.

284. *Assaraci*: Ilus and Assaracus, sons of Tros, were the founders of the two royal families of Troy. — *Phthia*, in Thessaly, the home of Achilles; *Mycenæ*, the royal city of Agamemnon, near Argos. These names stand for the whole of Greece, which was made subject to Rome B.C. 146.

285. *Argis*, dat. (§ 51, 2, *a*; G. 345).

286. *Cæsar* (also *Julius*, *v.* 288), here meaning Augustus, who took the name and completed the conquests of his great-uncle and adoptive father (see Introduction).

289. *cælo*: Augustus was honored as a divinity before his death, though no temples were erected to him in Rome (see Horace, *Odes*, pass.). — *Orientis*: the allusion is probably to the surrender by the Parthians of the standards taken from Crassus (cf. vii. 606.).

290. *hic quoque, he too*, as well as *Æneas*.

291. *mitescens*: compare *Ecl.* iv.

292. *cana, unsullied*, a type of purity and dignity: so applied to Veritas and Vesta. — *Fides*: one of the most characteristic features of the Roman religion was the worship of abstract qualities, as Faith, Honor, Modesty, Fortune. — *Vesta*, goddess of the Hearth (see note, *v.* 68); *Quirinus*, a Sabine god of war (*quiris, spear*), with whom Romulus was identified after his death. The hill *Quirinalis* had its name from him, and on it was his chief temple. — *Remo*, here represented as ruling in partnership with his brother, not slain by him, according to the more common legend.

294. *Bellī portæ*: the temple gates of Janus Quirinus were open in time of war and closed in peace. They were closed by

Augustus for the first time for two hundred years. By a free poetic image, Bellona as well as Furor seems to be here confounded with Janus. — *impius*, as against citizens.

296. *ore cruento*, with bloody maw, like a beast of prey. — *nodis aenis*, links of brass.

297. *Maia genitum*, Mercury, who takes the place of Hermes in the Greek mythology. His mother Maia, daughter of Atlas, became the chief star in the group of the Pleiades.

298. *pateant hospitio*, may be hospitably open.

300. *arceret*: the tense changes on account of a change in the relation of the clauses, *pateant* expressing the order, *arceret* the purpose.

301. *remigio*, oarage: the winged cap of Mercury (*petasus*) and the winged sandals (*talaria*) are compared to a ship's banks of oars.

302. *-que*, and accordingly.

303. *quietum*, free from alarm, which might lead her to resist their coming; *benignam*, implying active good will and help.

306. *lux alma*, the kindly light (root in *alo*). — *exire*, following *constituit*, below. (Observe that each pair of infinitives — *exire*, *explorare*; *quærere*, *referre* — is connected by *que*, while the two pairs are joined by no conjunction.)

307. *oras*, governed by the *ad* in *accesserit*. The subjunctive is indirect question.

309. *exacta*, ascertained: from this verb is derived *examen* (*exagmen*), the tongue of the balance, with its derivations *examino*, etc.

311. *horrentibus*, dark.

310. *convexo*, the hollow.

313. *bina*, because usually borne in pairs. — *crispana*, brandishing (shaking as he moved).

314. *obvia*, to meet him.

315. *virginis*: to address a mortal, a divinity must take mortal shape; here, that of a huntress maid is most appropriate. — *habitu*, carriage (*form*).

316. *Spartanæ*, whose tunic reached only to the knee, as seen in statues of Diana; *Threïssa Harpalyce*, a female warrior. These representations were probably familiar to the Romans in works of art: hence the present, *fatigat*.

317. *Eurum*: this reading seems best, though against the manuscripts.

318. *de more*, after the manner of hunters. — *habilem*, handy, light for handling.

320. **genu**, acc. of specif. (see v. 316). — **sinus**, *folds* (of the outer garment), governed by **collecta** used as a reflexive: *gathering her flowing folds in a knot*.

321. **monstrate**, *show, if you have seen* (hence, by an easy transition, the indir. quest., *whether you have seen*).

322. **errantem**, *ranging* in pursuit of game; **prementem**, *driving close* in chase, either of which would lead them astray.

323. **succinctam**, *close belted*.

325. **Venus, Veneris filius**, brought together, to put more sharply the idea that mother and son do not recognize each other.

328. **hominem**, a kind of cognate acc. (§ 52, 1, c; G. 329, R¹).

329. **Phœbi soror**, Diana, judging from her dress.

330. **felix**, *propitious*.

334. **multa hostia**, *many a victim*, in case you grant my request.

335. **equidem**, *it is true* (concessive): though I claim no such title, yet I will reply.

336. **mos est**, i. e. it is only the usual dress of Tyrian maidens.

337. **coturno**: the high laced boot was also a part of the hunting dress, as appears in works of art.

338. **Punica (Pœnica)**, a word kindred with *Phœnician*. — **Tyrios, Agenoris**: these explanations are added, to show what *Punica* means, of which Æneas could be expected to know nothing, as well as to indicate a civilized race; hence **sed** in the next verse. Agenor was father of Cadmus and Europa, and founder of Sidon, the metropolis of Tyre.

341. **fugiens**, present in reference to **profecta**. — **longa est**, i. e. it would be a long story to tell the catalogue of wrongs (§ 60, 2, c; G. 246, R).

342. **ambages**, *details*, lit. *roundabouts*. — **fastigia**, *the main points*.

343. **ditissimus**, *richest of the Phœnicians in land* (§ 50, 3, c; G. 374, R²). Many read **auri** as better suited to the circumstances. But **agri** seems best supported.

345. **intactam**, *a maid*; **primis ominibus**, *first marriage*: the ritual of consulting omens—used in all important matters, and especially in marriage—is here put for the marriage-rites in general.

347. **ante**, etc., *than all others*.

348. **quos inter medius**, *in the midst between them came a feud*.

349. **impius ante aras; olam ferro inoautum**: the expressions heighten the *impiety* and *treachery* of the act.

350. *securus*, regardless (as, cura) of his sister's love.

352. *malus* — wickedly. — *lusi*, mocked with vain hope.

353. *inhumati*, unburied, for which reason his spirit could not rest, but must haunt the place.

356. *nudavit*, laid bare — the altars as the scene, and his breast as the evidence of the crime. — *retextit*, uncovered (*tēgo*); cf. *recludit*, v. 358: the particle *re*, by reversing an act, may be said to undo it.

358. *veteres*, old treasures, and so not discovered and seized by Pygmalion (v. 349).

360. *his commota*, i. e. the deed produces fear; the treasures, hope of successful escape. — *parabat*, began to make ready.

361. *conveniunt*, those gather, to whom, &c. — *odium*, hatred for past wrongs; *metus*, fear of coming ones.

363. *avari* . . . *pelago*: the greed of the tyrant is contrasted with the distance whither his lost treasures are gone.

365. *loco*, to a spot.

367. *mercati* [aunt], they bought the ground. — *Byrsam*: the Phœnician *Bursa* (Hebrew *Bosra*) is a *citadel*. The confusion of this with the Greek *βίρα*, *hide*, probably gave rise to the story, according to which the colonists bought so much ground as they could cover with an ox-hide. Cutting the hide into strips, they succeeded in getting a generous site for the new town. This verse and the next are bracketed by Ribbeck, and they are certainly unnatural.

368. *possent*, subj. of indir. disc., as included in the terms of the bargain.

369. *voa*, emph. by change of subject. — *qui tandem*, who, pray?

370. *talibus*, as follows.

371. *repetens*, going back; *pergam*, go on.

372. *vacet audire*, if there were leisure for thee to listen.

373. *ante* . . . *componat*, *Vesper* should sooner bring the day to an end, closing [the gate of] *Olympus*: so the phrase "open the gates of the morning." *Olympus* — in Mysia or in Thessaly — the residence of the gods had come to be the conventional poetic term for *heaven*.

377. *forte sua*, by its own chance (*forte*): i. e. there was no hostile intent.

378. *raptos ex hoste*, rescued from the midst of the foe.

379. *fama* . . . *notus*: this boast is quite in keeping with ancient notions. Modesty, real or assumed, is a late growth of civilization.

380. **patriam**: Dardanus, son of Jupiter and Electra, sprang from Italy. — **genus**: he is to re-establish the race in its old seat.

381. **bis denis**: the distributive is used, because ten are counted *each time* (§ 15, 2, c). — **conscendi æquor**, *I climbed the sea*, because the sea seems to rise as it recedes.

382. **data**, *spoken* at various times (see ii. 771; iii. 94, 154).

383. **vix**, i. e. and these with difficulty.

384. **ignotus** (**in-gnotus**), although he has just said **fama notus**: his person is unknown, though his fame has spread. — **Libyæ**, the only continent left, having been driven from Asia (Troy) and Europe (Thrace), and still forbidden to reach Italy.

385. **plura querentem**, *beginning to complain further* (conative pres., § 58, c; G. 224). — **nec**, qualifying **passa**.

387. **haud invisus cælestibus**, i. e. it is by favor of heaven that you have arrived in this hospitable land.

388. **qui adveneris**, subjunctive as giving the reason (§ 65, 2, e; G. 636).

389. **perge modo**, *only go on*.

390. **reduces**, sc. **esse**: a common use of two accusatives in apposition after verbs of knowing, &c.

392. **ni frustra**, etc., i. e. unless I am quite ignorant of the science. — **augurium** (**avis** and an uncertain verb-root): she relieves his anxiety without betraying herself as a goddess. The flight of birds was the most common means of divination; hence **augurium** and **auspicia** (**avi-specio**). — **vani**, *without knowledge*.

393 *et seq.* This passage has given more trouble than seems necessary. The swans are represented in two groups alighting (**capere**) and looking down on the place where the others have alighted (**terras captas**). They are again described, the former as **reduces**, the latter in **cinxere**, etc., in 398. The ships correspond, to the former those already in (**portum tenet**), and to the latter those just coming in (**subit ostia**).

394. **lapsa**, *swooping* down on the swans, which flew low as other water-fowl. — **aperto cælo**, *in the open sky*, where they were exposed, as the ships on the open sea.

395. **turbabat**, *was just now driving; but now*, &c. (**nunc**). — **ordine**, i. e. reunited after their dispersion (**turbabat**).

396. **aut . . . videntur**, some are now alighting, others looking down on those already (**jam**) alighted, to take their place with them.

397. **reduces**, as **ordine**, above; but applying more distinctly to the ships.

398. *cinxere, circle about* in their play. — *cantus*, denoting their freedom from alarm. This picture of security is purposely placed just before the mention of the ships. (Some editors insert these lines after *v.* 39.)

400. *subit ostia, are making the entrance.*

403. *ambrosiæ* (Il. i. 529): the gods used ambrosia for ointment (Il. xiv. 170) and perfume (Od. iv. 445).

404. *vestis defluxit*: all the goddesses except Diana (*v.* 320) had flowing garments.

405. *patuit* (used in a kind of passive sense), *was manifest a goddess*: compare *v.* 46.

407. *natum, thine own son*: emphatic by position. — *tu quoque, thou too*, as well as the other divinities. — *falsis imaginibus*, i. e. the assumed guise of huntress.

409. *veras*, in our true character, as mother and son.

410. *incusat, chides* (in, causa).

411. *sæpsit, hedged about* (*sæpes*).

412. *amictu*, with *circumfudit* (§ 51, 1, c; G. 348). The wrapping of a mist is a very common but transparent device in epic poetry.

415. *Paphum, Paphos*, in Cyprus (a Phœnician colony, see note, *v.* 257), the seat of the most noted temple and worship of Venus.

416. *Sabæo ture, Arabian frankincense*: —

“Sabæan odours, from the spicy shore

Of Arabie the blest.” — *Paradise Regained*.

417. *ture, sertis, incense and garlands*: no blood was spilt on the altars of Venus.

418. *corripuere viam, they hastened on the way* (narrative).

419. *ascendebant, they were now mounting* (descriptive).

420. *adversas arces, the towers opposite* (beyond the valley).

421. *molem*, at a distance, the city is one mass of buildings. — *magalia quondam, but now a cluster of huts*.

422. *miratur . . . viarum*, he wonders at these signs of a great city, in what he thought a desert (*v.* 384). — *strata, pavements* (from *sterno, to strew or level*, hence *street*).

423. *pars . . . pars*, in appos. with *Tyrii*. — *ducere* (dep. on *instant*), *to trace*, or build in continuous line.

424. *subvolvere* (observe the double meaning of *sub* in composition), *to roll up* by putting levers, &c., *beneath*.

425. *tecto, for a group of buildings: the plough does not seem*

to have been used in tracing the site of single dwellings. — *sulco, with a furrow*. There seems to have been a peculiar idea of appropriation among the ancients connected with the use of the plough, probably a reminiscence of the earliest beginnings of agriculture among nomadic tribes. According to the Etruscan ritual, by which Roman cities were laid out, a bull and a cow were yoked together, the bull outside (to the right). Then the furrow was drawn in such a way that the clods fell inside, — by which it would seem that the ancient plough turned its furrow to the left instead of the right. As it had only one handle, held in the left hand, — like that now used in Greece, Asia Minor, &c., — this would be the natural mode. By a similar symbolical act a city was again desecrated (Hor. Od. i. 16).

426. This apparently spurious line contradicts *v.* 507.

427. *hinc, on this side* (cf. *a parte dextra*). — *theatris*, an idea carried back from Virgil's time. No permanent theatre was built in Rome till B.C. 58, and none of stone till B.C. 55, though one had been attempted a hundred years before. Even in Athens none was attempted till B.C. 500.

429. *scænis*, see note, *v.* 164.

430. *qualis . . . labor, such* (the omitted antecedent of *qualis*) *toil was theirs as engages the bees in summer, &c.*

434. *agmine facto*, as if making battle on the drones.

435. *ignavom, lazy or inefficient* for lack of skill (*gnavus* = *navus*, kindred with *nosco*). — *pecus, præsepibus*, used properly only of cattle. The whole description is taken from G. iv. 162–169.

436. *fervet*: the figure is derived from the agitation of boiling.

438. *suspicit* (see note, *v.* 424), *looks up to*. He has now come down the hill and approached the walls.

440. *neque cernitur ulli, is visible to no one*.

441. *lætissimus*, as the active cause of joy.

442. *quo loco, where*. — *primum signum*, the first token of rest: opposed to *jactati undis*.

444. *acris* (descriptive), *spirited*, an omen of their energy and warlike disposition.

445. *facilem victu*: the supine is here obviously used with active force, though with the same ambiguity as in the English *easy to conquer*. This ambiguity is very characteristic of the oracle: as in the famous "*Aio te, Æacida, Romanos vincere posse*."

447. *numine divæ, i. e. the presence of the goddess herself*. The

person of the divinity is often identified with the image (see Cicero's oration against Verres, *De Signis*).

448. *limina, gateways* (lit. thresholds). — *nexæque . . . trabes* (-que is elided before ære), *cross-beams cased with bronze*. The abundance of metal-work indicates the great costliness and splendor of the structure.

449. *foribus, folding-doors*.

450. *hoo primum*, etc., the temple offers the first hint of Dido's interest in his fortunes (see the description below).

453. *dum lustrat, as he surveys*. This verb is used originally of the priest's going about in purification: hence of other forms of survey or passing under review.

455. *inter se*, a doubtful expression, perhaps, *comparing them with each other*. The reading of Ribbeck, *intrans*, would show that he was drawn by admiration into the interior of the temple. — *artificum manus, the artists' skill*; *operum laborem, the laborious work*. There is nothing to indicate that the temple was unfinished.

456. *videt, sees*, probably painted in the vestibule or peristyle, as Fabius Pictor had painted the temple of *Salus* in Rome. Some suppose in sculpture on the pediment. These imagined pictures could have no significance for the Phœnicians: Virgil here transfers to them the arts and customs of the Greeks.

458. *sævum ambobus*: enraged against Agamemnon, as well as hostile to Troy.

461. *en Priamus*, probably in the scene of the ransom of Hector's body (v. 484). — *sua præmia, its fit reward*.

463. *solve metus*: as if fear chilled or congealed the heart. — *aliquam salutem, some [degree of] safety*.

466. *ut, how*, introducing the indir. question. The scenes are taken from the Iliad, Books xii., xix., x., vi., xxii., xxiv., v.; those representing Troilus, Memnon, and Penthesilea, are from the "Cyclic poets."

469. *niveis velis*, an anachronism; Homer's "tents" are simply board huts thatched with straw.

471. *vastabat*, imperfect, describing the scene shown by the picture.

472. *avertit*, perf. of narrative: the fact is simply told historically.

473. *gustassent*, subj. as showing the motive. The city, said the oracle, could not be taken if these horses should taste food on the

plain of Troy. Hence they were seized by Ulysses and Diomed on the night of their arrival (Il. x. 434).

475. *fertur, hæret*, the present gives life to the description. — *resupinus*, on his back, and feet foremost.

479. *interea*, another picture.

480. *crinibus passis (pando)*, with hair spread loosely over their shoulders, a sign of mourning, which is closely connected with supplication in all ages. The Romans often wore mourning to excite compassion for their friends in peril. — *peplum*, properly, the costly robe borne in the Panathenaic festival to the temple of the goddess.

481. *tunsæ pectora, beating their [own] breasts*.

482. *aversa, averting her face* (see Il. vi. 311), an idea preserved in the legends of the saints.

483. *raptaverat*, i. e. the scene of the ransom is after the body has been dragged about the walls.

484. *exanimum*, indicating, according to Ladewig, that Hector had been dragged still living at the car of Achilles (compare the word *tumentis* (ii. 273), which would be used only of the living body; also Soph. Ajax, 1030, and Cic. Tusc. i. 44).

485. *tum dat*, here occurs the regular historical present.

487. *tendentem manus*, in supplication.

489. *Memnonis*: Memnon, son of Tithonus and Aurora, led the Æthiopian allies of Troy. The myth, however, places Æthiopia in the East (*Æoas, from the East*).

490. *lunatis, moon-shaped*: the form of the Amazonian shield was a crescent, with a cusp in the middle, thus: {)

492. *exsertæ, uncovered*, as represented in works of art.

493. *bellatrix, virgo*, the contrast suggested in these words is heightened by their position as first and last in the verse.

494. *miranda*, pred. after *videntur*: *seem marvellous*; i. e. he gazes at them with wonder.

497. *stipante, thronging about*.

498. *qualis*, correl. with *talem*, v. 503. — *Eurotæ*, the *Eurotas*, a river of Sparta, where Diana was worshipped; *Cynthi, Mt. Cynthus*, a favorite haunt.

502. *Latonæ*: notice with what effect the human element is introduced, the mother's pride heightening the daughter's glory.

505. *foribus, in the doorway*, i. e. of the *cella*, or interior temple, in front of which was the *pronaos*, or porch, with a vaulted roof (*testudo*, as resembling the shell of a tortoise), probably lighted from above.

506. *subnixæ, sitting on high.*

507. *jura dabat*, a Roman picture. From the close connection of government and religion in Rome, temples were used for all public purposes : the Senate met, the treasury was kept, and courts were held in temples. — *jura, leges*, as judge and as law-giver.

508. *æquabat, trahebat* : the division was first made as equal as possible, and then the shares were assigned by lot, — as the Romans divided provinces, &c., among the magistrates.

514. *conjungere*, dep. on *ardebant* used in the sense of *velle* (cf. *Ecl.* ii. 1).

515. *res incognita*, the reason of their coming and the nature of their reception.

516. *amicti, wrapped (amb-, jacio).*

517. *linquant*, indir. quest. depending on *speculantur*.

519. *orantes*, used almost like the future participle of purpose. — *olamore*, see, for explanation, *v.* 539.

520. *coram fandi*, of *speaking openly* in the queen's presence.

521. *maximus, eldest*, and so first in rank. — *placido, calm*, as suited his age and dignity, contrasting with *olamore*, above.

523. *gentis frenare*, to curb with just restraint the haughty tribes of Africa. This is somewhat premature, as she had only built her city by sufferance ; but his address might properly be spiced with flattery.

525. *infandos, guilty or inhuman.*

526. *propius aspice, look closer at our condition* : though coming in an armed fleet, we have no hostile purposes.

527. *populare* (infin. of purpose), to ravage wantonly.

528. *vertere, drive away* for pillage.

529. *non ea vis*, etc., we have no such thought of violence ; and if we had, conquered men are capable of no such insolence.

530. *Hesperiam, the western land*, a name applied by the Greeks to Italy and sometimes by the Latins to Spain. The form *Ἑσπερος* (in which the aspirate stands for the *digamma*) is represented in Latin by *vesper, evening*.

532. *Ænotri* : the name *Ænotria* was applied to Italy as a land of vines.

533. *Italiam* (a word allied with *vitulus*), describing the region as a land of herds. Applied at first to the extreme southern point, in nearest communication with the Greeks, it was by degrees extended over the whole. — *dixisse* depends on *fama* [*est*] as a word of *saying*. — *ducis, Italus*, a mythical person said to have gone as colonist from Arcadia.

534. **hic cursus fuit**: this is the first of many incomplete verses found in the Æneid, evidences of the unfinished state in which the poem was left by Virgil's early death.

535. **subito adsurgens fluctu**, rising with a sudden heavy sea. — **nimbosus Orion**: seasons in ancient times were named from certain constellations rising just before the sun, or setting just after,—that is, the last appearance before being obscured by the sun. Thus the "heliacal rising" of Orion would be early in July (cf. v. 756), and his "setting" about the first of May.

536. **vada cæca**, hidden shoals. — **penitus**, far away. — **pro-cacibus**, boisterous. The word primarily denotes insolence in demand (**proco**), hence bold, lewd, wanton.

538. **adnavimus**, have floated.

541. **prima terra**, the very margin of the land.

543. **at sperate**, at least expect. — **fandi**, right (opposite of **nefandi**).

544. **erat**: he knows not that Æneas is yet alive.

545. **pietate**, qualifying **justior**, i. e. just in performing his duties to the gods (cf. Cic. N. D., i. 41, 116). Observe the chiasmic order of the words.

546. **vescitur**, breathes (air being as necessary to life as food).

547. **ætheria**, of heaven (v. 587), as opposed to the Lower World. — **occubat**, now lies low, i. e. has succumbed. — **umbria**, dative.

548. **non metus**, in that case, we have no fear. The connection would be easier if we were allowed to read **ne te**: no fear lest you repent of being beforehand with him in service. As it is, we must translate *nor can it be that you will repent*.

549. **sunt et**, etc., i. e. in event of his death (which Ilioneus does not say, on account of the omen), then the cities of Sicily will be their refuge; or, according to Ribbeck's reading, its weapons (**arma**) their revenge if wronged.

551. **liceat subducere**, let it be permitted to haul up our storm-racked ships.

552. **silvis**, in the woods. — **aptare trabes**: the beams would require to be hewed and fitted to their place; **stringere remos**: the oars, mere poles or saplings, would only need to be stripped and slightly trimmed.

553. In this line and the following the two suppositions are again repeated.

554. **tendere** (sc. **iter**), to push on, depending still on **liceat**.

555. *sin* (opposed to *si*, v. 553), *if on the other hand*. — *salus* = *hope of safety*.

557. *sedes paratas*, *a seat all ready built*, the cities of Acestes, as distinct from those they hoped to build.

559. *fremebant*, *murmured audible assent*, according to the manners of the time (see Il. i. 22).

561. *voltum demissa*, *with downcast face*, in womanly modesty as addressing men, though a queen (see Eur. Hec. 975). Weidner, perhaps too subtly, suggests that this comes from sympathy with Æneas awakened by Mercury (i. 303).

562. *solvite*, see note, v. 463.

563. *talia*, i. e. the attack on the ships.

564. *late tueri*, i. e. she cannot safely allow strangers even to land on her shores for fear of Pygmalion.

565. *Æneadum*, the Trojans generally, but with a courteous reference to their chief. — *quis nesciat* (dubit. subj., § 57, 6; G. 251), *who can be ignorant?* (In prose it would be *non noverit*; *scire* is properly *to know a fact*.)

566. *virtutesque virosque*, more emphatic than *virtutes virorum*. Observe that while these are connected by *que*, the calamities (*incendia*), as being a separate class, are introduced by the adversative *aut*.

567. *obtusa*, *blunted* by their own misfortunes.

568. *nec tam aversus sol*, i. e. their hearts are not chilled by unkindly skies.

569. *Saturnia*, another name for Italy, land of Saturn.

570. *Eryois fines*: Eryx, a son of Butes and Venus, gave his name to a mountain in the west of Sicily, where was a celebrated temple of Venus.

571. *auxilio*, i. e. men and arms; *opibus*, supplies of food, money, &c.

572. *voltis et* = *et si voltis*, *even if you wish*.

573. *urbem quam statuo*, § 48, 3, *b*; G. 619. More commonly, the relative would precede the noun, and a demonstrative (*ea*) stand in the antecedent clause.

574. *agetur*, *shall be dealt with*.

576. *adforet*, *were* [now] *here* (§ 68, 1; G. 254). The present, *adest*, would refer to future time. — *equidem*, *in fact*: I will even send for him. — *certos*, *faithful men*.

578. *si* = *to see whether*. — *errat*: the usual prose construction would take the subjunctive. The original idea is probably "that

he may be found, in case," &c., but the expression in time came to be equal to an indirect question.

580. *jamdudum ardebant*, *had been long impatient* (§ 58, 3, *b*; G. 225).

582. *sententia*, *purpose* (not *feeling*).

584. *unus abest*, Orontes, *v.* 113.

586. *circumfusa*, *which had been shed about them*.

587. *purgat*, *clears*, as we say of the weather.

589. *ipsa*, the goddess of beauty herself.

590. *lumen purpureum*, *the ruddy glow*.

591. *honores*, *charms*; *lætos*, of the sparkling of the eyes in joy. Compare *Od.* ii. 12, vi. 229.

592. *quale . . . decus*, *such beauty as art gives to ivory*, in appos. with the objects of *adflarat*.

594. *cunotis improvisus*, *unexpectedly to all*.

597. *sola*, *alone*, i. e. of all strangers.

598. *reliquias Danaum*, see *v.* 30. — *quæ nos . . . socias*, *who make us sharers in your city and home*.

601. *non opis est nostræ*, *it is not within our means*. — *nec quicquid*, *nor* [of] *whatever exists of the Dardan race* (with an implied antecedent in the genitive).

603. *si qua numina*, compare ii. 536, v. 688. — *si quid*, &c., *if justice is of any account*. — *di ferant*, *may the gods repay*, &c. (hortatory subj., not apodosis).

605. *tam læta*, *what times have been so blest?*

607. *montibus*, dat. of reference for gen. (§ 51, 7, *a*; G. 343, *R*²). — *convexa*, *the rounded mass of the mountains*.

608. *pascet*, the æther of the sky, refined from the vapors of the earth, was supposed to feed the perpetual fire of the stars (see *Lucr.* i. 231).

609. *manebunt*, *shall abide with us*.

610. *quæ me cumque*, the later like the earlier poets thus separate many compounds which are inseparable in prose. Horace (*Od.* i. 32) uses *cumque* as a word by itself.

612. *post* = *postea*.

613. *obstupuit*, the ms. spelling for *obstupuit*.

616. *immanibus oris*, *these wild shores*, as inhabited by the barbarous African tribes.

618. *alma*, *fostering* (*alo*), a regular epithet of *Venus*.

619. *atque equidem*, *and by the way*: now I think of it, I do remember. — *Teuorum*: *Teucer*, driven from home by his father

Telamon, upon his return from the Trojan war, because he did not bring back his brother Ajax, sought a home in Cyprus, where he built a second Salamis. — *venire*, § 58, 11, *b*; G. 277, R.

623. *jam, even* (cf. *jam tum*).

624. *Pelasgi, Grecian*: properly, an earlier race inhabiting Greece before the Hellenic. Some of the populations of Greece, notably the Arcadians, were of this race.

625. *Teuoros . . . ferebat, he, though an enemy, extolled the Trojans with eminent praise.*

626. *volebat, would have it that, &c.* (not "wished he had been," which would be *vellet*): see iii. 108. Dardanus was said to have had a brother Teucer.

627. *agite, come!* more common in the singular, *age*.

629. *me quoque, me too a like fortune has chosen to establish, &c.*

630. *malli miseria*, observe the effect of the joining of these words, as well as the alliteration.

632. *indicit, proclaims*, an almost technical word for proclaiming a sacrifice or sacred observance. The consul was said *indicare* in reference to the great Latin festival on the Alban mount.

635. *terga suum, chines of hogs*, put for the whole.

636. *dil*, for *dil* (§ 13, 3). — *lætitiâ*, in appos. with *terga*, etc., explaining the purpose of the gift.

638. *instruitur, is decked*, temporarily, for the occasion. — *mediis tectis*, not the ordinary dining-room (*triclinium*), but the great state apartment (*atrium*).

639. *laboratæ, wrought*, i. e. embroidered. — *vestes, mantles*, here used as drapery for the couches. — *ostroque superbo, or of gorgeous purple*, i. e. plain, but precious on account of the royal and costly dye (*murex*).

640. *ingens argentum, a vast [amount of] silver plate*. — *auro*, i. e. goblets or vases, chased and embossed with heroic figures.

642. *ducta*, continued in unbroken series.

644. *rapidum* (pred.), *swiftly*, or *in haste*.

645. *ferat, to report these things* (supply *ut*), following the command implied in *præmittit*.

646. *in Ascanio stat*, centres in him. — *carl, fond*.

648. *pallam* (poetic form for *pallium*), a square mantle of wool or linen, worn by the Greeks over the tunic. Under the empire it became fashionable in Rome instead of the national *toga*. — *signis auroque rigentem, stiff with figures of gold* (see note, v. 61).

649. *velamen, veil*. In Homer the various articles of head-

dress, especially the veils, are treated as most important points of feminine apparel. — *croceo*, the color, a deep yellow; *acantho*, the pattern, the leaf that appears on Corinthian capitals.

650. *Mycenæ extulerat*, *had carried away from Mycenæ*. This was Agamemnon's capital, and is therefore put in general for the cities of Peloponnesus, which were subject to him.

654. *collo monile*, *a necklace*.

655. *bacatum*, studded with great pearls called *bacæ* (*baccæ*) from their likeness to grapes. — *duplicem* . . . *coronam*, a coronet so thick set with jewels as to be completely overlaid.

656. *hæc celerans*, *speeding these commands*.

658. *consilia*, see v. 674.

659. *donis*, see v. 714. These were royal gifts, whose costliness was no measure of their value. — *furentem* . . . *reginam*, *inflame the queen to madness* (the "proleptic" use of the adjective).

660. *ossibus*, *in her very frame*.

661. *domum ambiguam* (*amb-ago*, *going round-about*), *the treacherous house*, as described in vv. 348-368. — *bilingues*, *double-tongued*, saying one thing and meaning another. The bad faith of the Carthaginians (*Punica fides*) was proverbial, at least among their enemies the Romans.

662. *urit*, *inflames her with anxiety*. — *sub noctem*, *as night comes on*.

664. *solus*, i. e. *who alone art*, as if a relative clause, and not voc. though in appos. with *nate* (§ 53, a; G. 194, R²).

665. *tela Typhoia*, i. e. the thunderbolts which overwhelmed Typhæus. A favorite idea with the ancients, who sometimes represented Cupid as wielding the thunderbolts of Jove, an indication of the resistless force of love.

667. *frater*, as the son of Venus. — *ut jactetur*, *how thy brother is tossed*, &c. (indir. quest. after *nota*).

668. *jactetur*, with *ū* long perhaps according to an earlier usage.

669. *nota*, neut. plur. in imitation of Greek. — *nostro dolore*, *my pain*. The plural of the first person is often used in Latin, as that of the second regularly is in English, for the singular.

671. *vereor quo*, *I am anxious whither* (indir. question).

672. *cardine*, *crisis*: lit. *hinge*, or *turning-point*.

673. *ante*, *in advance*. — *capere*, *cingere*, a loose use of military phrases; *flamma*, the flames of love.

674. *ne quo numine*, *that by the influence of no divinity*, alluding to Juno.

675. *meum, bound to me.*

676. *qua possis, indir. question.*

679. *pelago restantia, remaining from [the perils of] the sea.*

680. *sopitum somno, slumbering in sleep*: this alliterative use of words of the same root was a favorite with the old poets (*figura etymologica*, cf. Soph. Œd. Tyr. 65). — *Cythera*, the island south of Peloponnesus, where Venus first landed from the waves (see note, v. 257).

681. *Idalium*, a mountain and city in Cyprus. — *recondam, will hide away.*

684. *falle, counterfeit.* — *amplius* (§ 54, 5, c; G. 311, R⁴), = *one night, no more.* — *notos*, because Cupid is always represented as a boy: it will be an easy task.

686. *Lyæum*, a name of Bacchus, akin with *luo* (*solvo*).

688. *ut inspires, purpose of induce* (v. 684). — *fallas veneno*, i. e. *envenom unnoticed*, the same idea as *occultum ignem*.

690. *gaudens inœdît*, he practises his paces with a mischievous delight in his task.

692. *inrigat, sheds like dew.*

"Entice the dewy-feathered sleep." — *Penseroso*.

693. *amaracus, sweet marjoram*, hence, *adspirans, breathing fragrance.*

695. *ibat*: the use of the imperf. prevents any break in the narrative, by throwing the action into the same time as the preceding. Virgil is doubtless describing a banquet of his own time.

696. *lætus*, another touch of nature.

697. *cum venit . . . jam se composuit, when he arrives, she has already taken her place.* The indicative is used because *cum* has precisely the sense of *ut* or *ubi*. The use of the tense is like that of the historical present. — *aulæis*, the rich draperies of the couch.

698. *aurea* (nom.), *bright in gold*; *mediam locavit, placed herself in the midst*, probably at the middle place of the middle couch, with Æneas on her left and Bitras on her right, with the rest on the side couches.

700. *discumbitur*, i. e. they take their *respective* places.

701. *dant lymphas*: the washing of hands is a regular feature of eastern banquets. — *canistris, from the baskets.*

702. *mantelia, napkins*, for the hands; *tonsas villis, with the nap clipped close.*

703. *quibus cura struere, whose care it was to set forth the provisions* (in the pantry).

704. *adolere* (same root as in *oleo* and *adolesco*), *enlarge*, hence *worship*.

707. *limina læta*, *the glad door-ways*, as if sympathizing with the joy of the guests.

710. *flagrantis voltus*, *face ruddy as flame*, i. e. of more than human beauty.

712. *pesti*, *ruin*.

713. *expleri mentem*, *satisfy her [own] mind*.

719. *insidat*, lit. *lies in wait*; and so, *plots against her*.

720. *prævertere*, *excite*, lit. *turn away* from Sychæus to a new object.

721. *vivo amore*, as opposed to the dead Sychæus.

722. *desueta*, *unwonted* to love.

723. *postquam*: the wine was not brought in till after the feast.

724. *orateras*, the great mixing-bowls. — *coronant*, *wreathe* with a garland, as is seen by comparison with the Greek (iii. 525; II. i. 470).

725. *vocem volutant*, the guests make the song resound. — *tectis* (dative), *to the roof*.

726. *atria*, see note, *v.* 637. — *dependent*, indicates that the night has come on before they finish. — *laquearibus*, *panels*: the sunken panels (*lacus*), between the cross beams of the ceiling, were decorated with gilding.

727. *funalia*, *links*, i. e. torches in which a stout cord (*funis*) did service as wicking.

729. *pateram*, a shallow bowl, or saucer, used for libations. Our card-receivers and fruit-dishes are often made after their pattern.

730. *silentia*: the first introduction of the wine had a sacred character, and a small quantity was always first poured out as a libation.

731. *Juppiter*, as the god of hospitality (*hospitalis*). — *dare jura*, *define the rights of strangers*.

733. *velis*, *grant*.

734. *Juno*, as the tutelar divinity of Carthage.

735. *cœtum* (*con eo*), *gathering*, festive as well as political. — *celebrate*, *throng*, or attend in large numbers; hence used in nearly the same signification as with us. — *faventes*, strictly, "speaking words of good omen;" hence, with expressions of joy and without wrangling.

736. *laticum honorem*, i. e. the juice which pays honor to the divinity.

737. **prima**, *she first*, as first in rank. — **libato**, *impers.*, *when libation had been made* (§ 54, 10, c; G. 438, R²). — **summo ore**, *with the tip of her lips*: keeping the feminine proprieties, but formally drinking as hostess.

738. **increditas**, *with a challenge* (to drink deep). — **impiger**, with no such scruple. — **hausit**, *drained*.

740. **cithara** (this word is found in the modern *guitar*), *harp*, differing from the lyre in having a solid metal foot, so that it rested on the ground, while the lyre had a rounded bottom and was held upon the knees. The Latin *fides* (*strings*) stood for both varieties. — **orinitus**, *with flowing locks*: so ancient bards are represented, as well as Apollo, the god of song.

741. **Atlas**: the connection is ingenious. Atlas was fabled as having first studied astronomy, and was identified with the mountain in Africa which bounded the western horizon of the ancients. So here, from the vicinity, Iopas (*the beautiful*) is represented as a Numidian taught by Atlas. At the same time the Sun and Moon are the two great Phœnician divinities Melkarth and Astarte, identified with Juno. Nor was this a rare use of poetry. Hesiod and Aratus had also sung in this manner of astronomy (compare Ecl. vi.). The Carthaginians seem to have had an astrological literature known to the Romans (Manil. 1, 293, *et seq.*).

742. **errantem**, as the most wandering of all the heavenly bodies. — **labores**, *eclipses*.

743. **unde**, interrogative.

744. **Hyadas**, a group in the head of the Bull. The time of their setting (see note, v. 535), early in May, was marked by severe storms. — **geminos Triones**, the great and little Bear, called Tri-ones, the *plough-oxen*; whence **Septemtriones**, *the north*.

746. **mora noctibus**, i. e. in winter. — **tardis**, opposed to **properent**. Night descends into the ocean, as well as day.

747. **ingeminant plausu**, *redouble with applause*, i. e. receive the song with continued applause.

749. **longum amorem**, *long draughts of love*.

750. **multa**: the particularity of her inquiries shows that her object is to prolong the interview.

751. **quibus armis**, as coming from a different region from the rest of the forces (Ethiopic), his arms seem to have been famous in the Epic Cycle, cf. v. 489. — **Auroræ filius**: in Isaiah xiv. 12, the monarch of the East is called "son of the morning."

752. **quantus**, *how tall, or how mighty*.

753. *immo, nay but* (always implying a negative). It introduces the request for a complete narration, as contrasted with these separate details.

BOOK II.

By the narrative of *Æneas*, Books ii. and iii., Virgil brings the story down to the point at which the opening of the poem begins.

1. *conticuere*, (momentary act), *they hushed*; *tenebant* (imperf. of continued action), *listening they held their peace*.

2. *toro*, *the couch* on which he reclined at table.

3. *infandum dolorem*, *a grief that may not be spoken*, "too big for utterance." — *jubes*, *bid*, used alike of commands and requests.

4. *ut eruerint* (indir. quest. depending on the verb *to tell* implied in *dolorem renovare*), *how the Greeks utterly destroyed the wealth of Troy, and the realm we must weep for*.

5. *miserrima*, emphatic (§ 48, 3, *d*; G. 618).

6. *fando*, *in speaking* (§ 73, 3, *d*; G. 432), cf. Liv. i. 8.

7. *Myrmidonum Dolopumve*, the soldiers of Achilles, the fiercest, as Ulysses (Ulixes) was the wildest of the Greeks. Being of the same class, they are connected together by *-ve*, and with the others by the disjunctive *aut*.

8. *temperet*, *can control* (§ 57, 6; G. 251): more commonly followed in this sense by the ablative alone or the dative. — *umida*, more common in the MSS. than *humida*. — *cælo*, *from the sky*.

9. *præcipitat*: Night is regarded as running its course (*currus*) through the heaven, in the same way as the day, or the Sun. — *cadentia sidera*, i. e. the approach of morning. — *suadent*, *counsel*.

10. *cognoscere* = *cognoscendi*, the phrase *amor est* being equivalent to a verb of *wishing*.

11. *supremum laborem*, *the last agony*: *labor*, implies both suffering and struggle.

12. *meminisse horret*, *shudders to recall*. Verbs of fearing, except *vereor*, rarely take the simple infinitive in prose. — *luctu refūgit*, *shrinks back from the grief*. The perfect is used because the shrinking itself is over, but the effect remains.

14. *labentibus*, i. e. *still continuing to glide away* (compare note, i. 47).

15. *instar* (indecl. noun in appos. with *equum*), *the image*, i. e. something *set up* (*sto*). — *Palladis*: Minerva was the patroness of all kinds of handicraft.

16. *intexunt, line*, i. e. with strips running across the ribs. — *Abietæ*, trissyllable (§ 78, 1, d, R; G. 717).

18. *huo includunt, shut up into it* (rather than *in it*, on account of the motion implied). — *delecta corpora*, implying the selection of *individuals*: only the bravest chiefs were to dare the perilous ambuscade.

19. *lateri, dat.*, in a sort of apposition with *huo*. — *penitus, far within*, hinting at the immense size.

21. *est, there is* (§ 76, 1, b).

23. *tantum sinus, a mere bay*. — *male fida, ill-faithful*, i. e. *treacherous*. With words of evil meaning, *male* intensifies their force.

25. *abliasse rati* (§ 67, 1, a²; G. 527, R²), *supposed they had gone*. — *Myoenas*, a very ancient city near Argos, the home of Agamemnon. Its remains, in a very archaic style of art, are among the most interesting in Greece. Here used for *Greece* generally.

27. *Dorica, Grecian*, see note, i. 30.

29. *tendebat, used to spread*, sc. his tents.

31. *stupet donum, gazes with amazement on Minerva's baneful gift*. As equivalent to a strong *mirari*, *stupere* here governs the accusative.

33. *ducl, sc. equum*.

34. *sive . . . seu, whether . . . or* = *aut . . . aut, either . . . or*.

35. *quorum . . . menti, those in whose mind was a better thought*.

36. *pelago, in the sea* (for *into*, § 56, 1, c, R; G. 384, R¹).

38. *cavas* agrees with *latebras*, but is put next to *terebrare*, because it is as *hollow places* that they are to be bored, but as *hiding-places* that they are to be tried.

39. *studia, party feelings*.

40. *primus ante omnia*, i. e. taking the lead in his strong and eager partisanship.

41. *ardens, in haste*.

44. *carere doli, are clear of guile*. — *sic notus, is it thus you know?*

47. *inspectura, ventura* (future participle of purpose), *to look down on our house and come from above upon the city*. One of the common means of siege was to build high towers overtopping the walls, and move them forward on wheels. The monster-horse is such an engine of war (*machina*).

48. *latet error, some trick lurks*. — *ne credita*, § 57, 7; G. 263.

51. in latus . . . contorsit, *hurled against the side and the belly of the monster (feri), of rounded framework (compagibus, abl. of manner).*

52. recasso, *re-echoing*: properly of the sound, *struck back*.

54. læva, see note, Ecl. i. 16. As applied to fata, it means *unpropitious*; as applied to mens, it means *dull, blinded*. The first meaning is derived from the language of augury, an appearance on the left being inauspicious (*sinister*) among the Greeks, though the contrary with the Romans. The second meaning comes from the awkwardness (*gaucherie*) of the left hand.

55. impulerat (for impulisset): he had done his part to detect the plot; the failure was due to other causes. (The indic. is here used for metrical reasons; but is according to the analogy of verbs with pæne, prope, and the imperf. denoting the beginning of an action: § 58, 3, c; G. 246, R³.)

57. manus (Gr. accus. with revinctum, agreeing with juvenem), *a youth with his hands fast bound behind his back*: the accusative (manus) in this construction is a kind of apposition of the part with the whole.

59. qui, subj. of obtulerat.

60. aperiret explains hoc ipsum: *to contrive this very thing, how to open, &c.*

61. fidens animi, for this gen. see § 50, 3, c, R; G. 374, R³.

62. versare, depends on paratus, in a kind of apposition with utrumque.

65. accipe, *hearken to* (see note, Ecl. i. 19). — crimine, i. e. the *statement* of the crime (scelus).

71. cui neque locus, *who have no place*. — super, *besides*.

74. cretus (same root as creatus), *born of what blood*.

75. quidve ferat, *what brings him there?* — memoret (in indir. disc. for imperative), *let him tell = tell us* (they say).

76. formidine; v. 107, pavitans: the embarrassment was genuine and natural; not enough to throw him off his guard and so spoil his scheme, but enough to win a prepossession in his favor.

77. equidem, gives force to the whole expression; like our "I will, indeed I will." — fuerit (future perfect) quodcumque, *what-ever shall come of it*.

78. Argolica, an answer to the question in v. 74.

79. hoc primum, sc. dictum esto.

81. fando, *by report*. — aliquod nomen = *any such name*. — Palamedis: Ulysses, it is said, feigning madness, in order to

escape his share in the Trojan expedition, yoked a horse and bull to a plough, and proceeded to plough a field, sowing it with salt; but Palamedes foiled the trick by putting the child Telemachus in the furrow: Ulysses turned out to save the boy, and proving sane, was held to the service. But he bore a mortal resentment against Palamedes, and procured his death in the way hinted in the text. Palamedes was one of the brighter wits of the Greek camp: to while away the weary years of siege, he is said to have invented a game similar to chess, which is sometimes named from him.

84. *vetabat*, *tried to stop* (conative imperf.).

85. *nunc cassum lumine*, *now that he is dead*.

87. *pauper*: his poverty was his reason.

90. *pellacia*, *wily*: derived from a root found in *allicio*, etc.

91. *haud ignota*: to gain confidence, he weaves in a well-known story.

92. *trahebam*, *taui*, notice the change of tense.

93. *mecum*, *alone by myself*.

94. *nec tui*, opposed to *mecum*: not only to myself. — *tulis-*
set, subjunctive of *indir. disc.* with *promisi*.

96. *ultorem* = *ulturum* [*esse*], fut. apod. in *indir. disc.* (The future idea is contained in *promisit*, though the noun of agency and future participle are akin.)

97. *labes*, *plague-spot*: misfortune is looked on as a contagious disease.

98. *criminibus novus*, *by fresh accusations*.

99. *volgum*: there are some fifty cases in which this word is masculine, as here.

100. *nec enim*, the negative of *etenim* (poet. *namque*), in which the force of *et* and *que* is lost: *for he did not rest*, &c., referring back to *prima labes*. — *donec*: Simon artfully breaks off just when he has roused the keenest curiosity.

101. *sed, autem*, pleonastic and colloquial.

102. *id*, i. e. the fact that I am a Greek. — *jamdudum*, implies that they have been long waiting to do it.

103. *sumite*: penalty is looked on as of the nature of a fine and forfeit; hence *dare*, *to suffer*, and *sumere*, *to inflict*.

104. *velit*, *would like it* (future apod.), i. e. if you should do it.

107. *ficto pectore*, *with false* (made-up) *heart*.

109. *bello*, to be taken (as the manner is with poets) with both *fessi* and *discedere*: they were weary *with* the war, and anxious to depart *from* it.

111. *euntes*, *just going*, with a sort of future meaning, as in Greek, French, and English.

114. *scitantem*, *to inquire*, a kind of conative present; compare *orantes*, i. 519.

115. *adytis*, *the shrine*: the Greek word means *unapproachable*.

116. *sanguine*, i. e. the sacrifice of Iphigenia at Aulis (Eubœa), where the Greek fleet was detained by head winds, until Agamemnon consented to the sacrifice of his daughter to Diana.

118. *litandum* (impersonal), *expiation must be made*. — *litare* means to sacrifice with favorable omens, showing that the gods are appeased. The sacrifice is in the ablative of means.

121. *cui fata parent*, [in doubt] *for whom the fates forebode [death]*. The doubt is implied in *tremor*, etc.

122. *hic*, *just here*. — *Calchanta*: Calchas, the “dread soothsayer” of the Grecian armament (see *Æsch. Agam.* 156).

123. *numina*, i. e. expressions of the divine will.

124. *canebant*, *foretold*, prophecies being usually given in verse.

125. *artificis*, *the contriver*, Ulysses. — *taciti*: some saw, but were silent.

126. *tectus*, *hiding himself* in his tent.

129. *composito*, *according to compact* (abl. abs., § 54, 10, c; G. 438, R⁹).

130. *quæ . . . tulere*, *what each dreaded for himself, they bore* (i. e. permitted) *when turned to one wretch’s ruin*.

133. *vittæ*, as in all sacrifices, see note, E. viii. 64.

134. *fateor*: it was sacrilege to escape, as he was already devoted (*sacer*) to the god.

136. *dédissent*, by sequence of tenses for future perfect.

137. *jam*, *any longer*.

139. *quos, pœnas* (two accusatives after the verb of demanding) *reposit, of whom they, perchance, will exact the penalty for my escape*.

140. *quod*, *therefore* (as to which, Gr. accusative).

142. *per*, sc. *eam fidem*. — *si qua est*: the perfidy of the Greeks makes him doubt if good faith exists anywhere.

144. *non digna*, *undeserved*.

145. *lacrimis*, dat., a bold *synecdoche*. — *ultra*, *beyond* his asking, which was only for his life.

146. *arta* (*arcta*), *tight-bound*.

150. *quo*, *to what end?* — *quis auctor* = *by whose counsel?*

151. *quæ religio*, *what religious vow or offering?* The repeated

questions in various forms show the old man's eager curiosity, as well as doubt.

154. *ignes*, heavenly fires (sun, moon, and stars). — *non violabile*, i. e. an oath by that divinity must not be broken.

156. *deum*, worn in honor of the gods. — *quas hostia gessi*, and hence so much the more sacred an oath to him.

157. *jura*, i. e. *jura juranda*, oaths. — *sacrata*, consecrated by religious obligation, like the oath of enlistment of the Roman soldier.

158. *ferre sub auras*, bring out into the light from their hiding-place.

161. *Troja*, an appeal to the holy city itself, more impressive than the king alone. — *magna rependam*, greatly repay.

164. *sed enim*, elliptical, as usual: *but* [their hopes began to fail] *for, ever since* (*ex quo*), etc.

166. *Palladium* (Greek dimin. of *Pallas*), a small wooden image of the goddess.

165. *virgineas vittas*, the fillets of the maiden goddess: these were different in form from those of matrons (cf. Scotch *snood*).

169. *ex illo* (correl. to *ex quo*), since then. — *fluere* (qualified by *retro*), ebb.

171. *Tritonia*, an epithet of *Pallas*, of uncertain origin. — *ea signa*, signs of this (compare vii. 595; xii. 468). — *monstris* (*monéo*), warnings.

173. *luminibus arrectis*, staring eyes: *Pallas* is represented as having the eyes — perhaps even the head — of an owl (*γλαυκῶπις*), which gives additional liveliness to the figure.

174. *ipsa*, the goddess herself (more than the signs of the glaring eyes, &c.).

175. *tremetem*: the agitation of the goddess is hinted by the mention of the arms at all, though the picture is made more vivid also by the details.

176. *canit*, see note, v. 124. — *temptanda*, alluding to the perils of the sea.

177. *Pergama*, the citadel of Troy.

178. *omina*: Virgil here transfers a Roman custom to the Homeric Greeks. All enterprises were undertaken by the direction of the gods as given by *auspices* before setting out; and if the event was unsuccessful, the auspices must be taken again in the city, and the whole begin anew. The term for this was *repetere auspicia*, of which *repetere omina* is here a variation. — *Argis*, from *Argos*. — *numen*, the favoring presence of the gods, as shown by renewed favorable auspices.

179. *pelago* (loc.), *by sea*. — *curvis carinis* (loc.), *in the crooked ships*: cf. II. vi. 3.

181. *quod*, *whereas*.

182. *digerit omina*, *interprets the omens*, i.e. those referred to in *vv.* 171–175. The word *omen* (root in *oro*) properly means any casually spoken word which serves as a prognostic of the future. It is used here, as very commonly, for visible signs, which were properly *ostenta*, *portenta*, *prodigia*.

183. *pro Palladio*, *in lieu of the Palladium*; *pro numine*, *in propitiation of the offended divinity*.

184. *triste*, *gloomy* in its effect.

186. *cælo* (dat.), *to the sky*.

187. *recipi* and *duci* are branches of the same general idea; *neu* introduces a different one. Sinon at once accounts for the size of the horse, and hints at the desired disposal of it.

188. *antiqua*, i.e. just as formerly under the protection of the Palladium. — *religione*: this word implies both *piety* (religious veneration), the *sanctity* which calls it forth, and the *object* which possesses that sanctity. Here it seems to be used with a confused notion of all, chiefly the last.

189. *donum Minervæ* (obj. gen.), *gift to Minerva*.

190. *quod di . . . convertant*, *may the gods turn the omen against himself*. The ancients had a curious notion that the anger of the gods must be satisfied, but that it might by prayers be turned upon something else, a notion which seems to be the foundation of the idea of atonement in the Jewish religion also, as shown in the symbolic “scape-goat.”

191. *futurum* [esse], indir. disc. following the verb of saying implied in *jussit*.

193. *ultra . . . venturam*, i.e. would make an offensive war. — *Pelopea mœnia*, *the walls founded by Pelops*, i.e. Argos.

195. *talibus insidiis*, *by means of such deceits*.

196. *capti*, *those* (implied antecedent of *quos*) *were caught*.

197. *Lariissæus*, i.e. Thessalian.

199. *miseric*, [to us] *ill-fated*. — *tremendum*, *to be trembled at*.

201. *Neptuno*, dat. (§ 51, 7, a; G. 343). — *ductus sorte*, a Roman custom transferred to Troy (see Tac. Ann. i. 54).

203. *alta*, *deeps*.

204. *immensis orbibus*, *with vast coils* (instr. abl.).

205. *pariter*, *side by side*.

206. *jubæ sanguineæ*: *blood-red crests*, characteristic of fabulous monsters.

207. *superant, tower above.*
 208. *pone legit, skims the flood behind.*
 210. *oculos* (Greek acc.) *suffecti, their blazing eyes suffused.*
 212. *agmine certo, with steady march* (like an army).
 216. *auxilio, to their help* (dat. of service).
 218. *collo* (dat.), *about their neck* (§ 51, 1, c; G. 348).
 219. *capite* : *cāpītibus* could not be used in hexameter.
 220. *tendit, strains.*
 223. *quales mugitus, oom, such roarings as when, &c.* (cf. Il. xx. 403).
 225. *delubra summa, i. e. the citadel.*
 226. *sævæ, cruel, in withdrawing her protection.*
 227. *olipei* : many statues of Minerva are represented with a shield resting on the ground, the upper edge held by her hand ; and one of the most famous—the *Minerva Medica* or *Giustiniani*—has a serpent crawling behind the shield.
 228. *novus* : the former fear was a terror of the serpents ; the new is a religious awe.
 229. *scelus expendiæ merentem, has expiated his guilt, as he deserves.*
 231. *sceleratam, guilty, as the instrument of guilt.*
 234. *dividimus, etc. = by breaking down the walls, we lay open the defences of the city.*
 235. *accoingunt, buckle to, alluding to the long loose garments of the ancients. — rotarum lapsus = rotas labentes.*
 236. *collo, the neck of the horse.*
 238. *feta armis, big with armed men. — pueri, etc., again a Roman custom, see Hor. Carm. Sec. Many of these customs alluded to in the Æneid are feigned to have been imported direct from Troy.*
 240. *illa subit.* As Menelaus tells the story in the Odyssey (iv. 274–289), Helen went thrice about the horse, calling the several chiefs by name, imitating by her voice the wife of each ; and they were only prevented by the strong hand of Ulysses laid upon their mouths from betraying themselves.
 241. *O patria, copied or imitated from Ennius. — divom domus, see v. 351.*
 243. *substitit* : stumbling on the threshold was always a bad omen with the Romans.
 244. *immemores, thoughtless* : they had forgotten the warning of Laocoön (v. 45).

245. **monstrum infelix**, the *inauspicious prodigy*.

246. **tunc etiam**, *then too* (besides our other warnings). — **Cassandra**, daughter of Priam. She had been beloved by Apollo, and endowed by him with the gift of prophecy; but, as she rejected his suit, it was accompanied with the curse that no one should believe her inspired words.

247. **ora non credita**, *those lips never believed, &c.*

248. **quibus esset** (subj. of char.): *though* that day was our last (contrasting the signs of joy with their real fate).

249. **velamus**, i. e. *we cover the shrines (delubra) with festal wreaths*.

250. **ruit oceano**, *comes suddenly from the ocean*: Night, like Day, is conceived as rising from the vast Ocean which encircles the earth.

251. **involvens**: the grave effect of the Spondees in this verse is perhaps intentional.

252. **dolos**: the same shadow which makes them helpless aids the craft of their enemies. — **fusi**, compare i. 314.

254. **ibat**, *was already on its way*, anticipating the success of Sinon's fraud.

255. **per amica silentia lunæ** = *by the still and friendly moon-light* (compare v. 340).

256. **flammas . . . extulerat**, *after the royal ship had shown the signal light*, as a sign to Sinon. (Compare vi. 517, where Helen is said to have held forth a lighted torch as a signal.) This clause should properly be subordinate, but, as often, is emphasized by its present form.

257. **fatīs deum**, cf. vi. 376.

258. **Danaos . . . claustra**, *sets loose the Greeks and their pine-wood prison*. As the verb **laxat** applies to both, the *hendiadys*, always a favorite form, is preferred to the ablative of separation.

259. **auras**, *open air*; compare iv. 388.

260. **cavo robore promunt**, compare Od. viii. 500–520, where the story is told by Demodocus.

263. **primus Machaon**: Machaon, son of Æsculapius, and the inspired Healer; the epithet may be a translation of ἀποτεύοντα (Il. xi. 506), or, perhaps, *among the first*, but the meaning is doubtful.

264. **doli**, i. e. the horse, which makes the ambuscade.

268. **tempus erat**: this, with **nox erat**, has been observed to be a favorite form of transition with Virgil. — **prima quies**: this description is meant to move compassion for the Trojans, betrayed in their helpless confidence.

271. *effundere fletus*, compare the ghost of Patroclus, II. xxiii. 107.

273. *pedes tumentes*, see note, i. 483.

275. *redit*—"as I seem to see him returning." The tense is used like the historical present (see II. xvii. 194).

277. *squalentem*: this word, which gives us a ludicrous impression, had different associations with the ancients as a sign of mourning.

278. *volnera*: apparently the honorable wounds which he is supposed to have received in battle, though Homer hardly speaks of any; perhaps the hurts and bruises from being dragged at the car of Achilles.

281. *O lux*, etc., imitated from the address of Paris to Hector's dead body, in Ennius. Here Æneas forgets that he has been slain.

285. *expectate*, voc. for nom. (§ 53, b; G. 324, R¹).—*ut, how*.

287. *quærentem vana*, making vain inquiry.—*nec moratur*, nor does he stay for (i.e. does not mind my inquiry).

289. *his*, with a gesture.

291. *sat . . . datum*, a legal phrase: your debt to your king and country is fully paid.—*si . . . possent . . . fuissent*, if Troy could (at any time) be saved by human hand, it would have been saved (before) by mine. For tense, see § 59, 3, c; G. 599, 1.

293. *penates*, associated here and elsewhere with Vesta, the goddess of the Home. This is your charge, not the vain effort to defend the city.

295. *pererrato ponto*, these [mighty walls] thou shalt at last establish, when thou hast crossed the sea.

296. *vittas Vestamque*, the filleted image of Vesta.

297. *ignem*: the sacred fire, which was carried from the hearth of Vesta, in the mother city, to kindle that of the new community. Colonies which—like the *coloniæ Romanæ* and the Greek *cleruchiae*—had no independent political existence, but ranked as still belonging to the mother city, retaining their share in its sacred hearth, took no fire with them. The gods and fire here referred to were supposed to be preserved in the temple of Vesta at Rome.

299. *secreta*, retired (*secerno*). Anchises is "an independent prince of Dardania, not a resident in Troy."—*secreta* and *obtecta* are used as predicates with *recessit*.

303. *ascensu supero*—mount to the top.

304. *veluti cum*: compare. The comparison is, I stand listening [to the roar of the sea] as the blast driven

by furious southern blasts falls upon the crops, or the hurrying torrent of a mountain flood overwhelms the fields, the shepherd, ignorant of the cause, from the lofty summit of a rock, bewildered, hears (stupet accipiens) the roar.

309. *manifesta fides*, the truth of the vision is made plain.

310. *Deiphobi*, Od. viii. 517. Deiphobus was the next of the sons of Priam after Hector and Paris, and had married Helen after Paris's death. His house was therefore the first destroyed.

311. *Volcano*, not *fire*, but the god of fire in person. Vulcan was one of the oldest and most venerated of the Roman gods. The Homeric fire-god, *Hephaistos*, is the favorite son of Juno (*Here*). — *superante, overtopping*.

312. *Ucalegon* (i. e. his house), one of the ancient counsellors who sat with Priam on the wall (Il. iii. 148). — *Sigea freta*: Sigeum is a port on the Trojan coast.

314. *nec sat rationis*, there is no sense.

315. *glamerare . . . animi*, my soul burns to gather a troop for the fight, and to rush with my friends upon the citadel.

317. *succurrit*, it comes [to my thought] that it is glorious to die in arms.

319. *Panthus*, another aged counsellor (Il. iii. 146). — *arcis Phœbique* (hendiadys), of *Apollo in the citadel*. Like the Capitol at Rome, the citadel of Troy is conceived as having shrines of several divinities.

321. *cursu . . . tendit*, comes up wildly with a run to my doorway.

322. *quo . . . loco*, where is the main struggle? — *quam . . . arcem*, what stronghold shall we occupy? supposing the citadel to be already taken. This seems the best rendering of this much vexed passage. Another meaning is, *In what condition is the decisive struggle?* For tense of *prendimus*, cf. *Quid ago nunc?* Ter. Heaut. 2, 3, 102. The answer of Panthus is that all is lost; and *Aeneas* accordingly rushes out in the general direction of the noise (v. 337).

324. *ineluctabile*, that cannot be wrestled away.

325. *fuit Ilium*: "It was a common phrase with the Romans," says Appian (Syr. 37), "to say, *Antiochus the great has been*."

326. *omnia . . . transtulit*, Jupiter has carried over all things to *Argos*. According to the Greek legend, "the gods departed in a body from Troy on the night of its capture, bearing their images with them" (see v. 351).

327. *incensa* . . . *urbe*, i. e. they have set fire to the city, and are masters in it.

328. *mediis in mœnibus*, i. e. in the very citadel. — *adstans*, standing erect.

329. *incendia miscet*, spreads fire far and wide.

330. *bipatentibus*, i. e. thrown wide open (lit. with both folding doors open).

332. *angusta viarum* (cf. i. 422), the narrow ways.

333. *oppositi*, on guard (to prevent flight).

334. *primi vigiles*, the foremost of the guards.

337. *Erinyes* = the demon of battle.

341. *Corœbus*: see the story of Othryoneus (Il. xiii. 363–372), the lover of Cassandra, late come to Troy, who is slain by Idomeneus.

343. *insano* = crazy; but the later traditions made him a weak and foolish person. Here his love is mad because untimely.

344. *gener*, as a son-in-law (by betrothal). — *ferēbat*, attempted to bring (conative imperf.).

347. *confertos*, in close array.

348. *super* (adv.), besides (though already they were brave).

349. *audentem extrema*, one who is ready to dare the worst. — *cupido certa*, a fixed desire.

350. *sequi*, depending on *certa cupido* together.

351. *adytis*, shrines; lit. that which may not be entered, the inner sanctuary, where were the statue and the oracle of the god. Allusion to the *evocatio* of the gods of the enemy by the Romans, see A. & G. "Orations of Cicero," notes, page 36.

353. *incensæ* (emphatic), you are rushing to defend a city already in flames. — *moriāmur et ruāmus*, i. e. they must die, and this is the way to do it worthily. The first is the more important and includes the other.

356. *improba* . . . *rabies*, ravening hunger has driven [to prowl] blindly.

360. *nox* . . . *umbra*, black night with embracing shadow hovers about us. It is moonlight, but the streets are dark.

361. *quis* . . . *explicet*, who can tell in speech?

362. *æquare labores*, keep pace with the toils.

363. *dominata*, mistress.

364. *inertia*, helpless, being dead.

365. *religiosa*, venerable.

367. *quondam* (quom-dam, like quidam), at times.

368. *crudelis luctus, relentless agony.*
 369. *mortis imago, form of death.*
 371. *socia agmina, that we were a friendly band.*
 373. *sera segnitie, tardy sloth.*
 374. *ferunt, plunder, i. e. bear away the spoil.*
 377. *sensit delapsus = se esse delapsum, a Greek construction (§ 57, 8, e, R²; G. 527, R³).*
 378. *retro repressit, checked.*
 380. *nitens, treading.*
 382. *abibat, was about to flee.*
 383. *circumfundimur, we pour about them.* In such cases, English prefers the active, and Latin the passive, for the middle (reflexive) form.
 385. *primo labori, this first effort.*
 386. *successu animisque, the spirit of success.*
 389. *insignia, equipments, helmets, shields, &c.,* by which their wearers may be distinguished.
 390. *in hoste = in dealing with an enemy* (in case of an enemy).
 391. *ipsi (emph.), themselves shall give us weapons.*
 392. *clipei insigne decorum = the handsome blazonry of his shield.*
 394. *ipse Dymas, Dymas too.*
 396. *haud numine nostro, with no favoring divinities, i. e. the plan was destined to be fatal, as the sequel showed.* This is on the whole the best meaning of this disputed passage. Compare *invitis divis, v. 402.*
 398. *Orcō, to Orcus.* This is, properly, the god of Death, as *Dis* is that of the Lower World; but they are often confounded.
 401. *scandunt equum, compare vi. 489, ix. 152.*
 402. *invitis divis (dat.), to trust in reluctant deities.* Throughout this book, the gods are constantly represented as carrying forward their purpose in the ruin of Troy.
 403. *trahebatur . . . crinibus, was dragged with disordered hair, i. e. by Ajax Oileus (cf. i. 41), who dragged with her the statue of Pallas to which she clung.* He was tried by the Grecian chiefs for the crime of sacrilege.
 404. *templo: Æneas has now reached the citadel.*
 406. *arcebant, pinioned* (lit. withheld from being raised).
 407. *speciem, sight.*
 409. *densis armis (cf. v. 383), in close array.*
 410. *hic primum, our first disaster (cf. v. 285). — delubri, i. e.*

the temple of Minerva, where apparently the whole scene takes place.

411. *miserrima*, most pitiful, because struck down by their friends in ignorance.

413. *erectæ virginis ira*, rage at the rescue of the maid (§ 72, 3, a; G. 667, R⁹).

414. *acerrimus Ajax*, see note, v. 403.

416. *adversal*, face to face (pred.).

417. *lætus equis*, rejoicing in his steeds, which he is represented as driving like a warrior to battle, a frequent and very old metaphor.

420. *si quos fudimus* = all whom we have routed.

421. *insidiis*, by the trick of exchange of armor.

422. *primi*: because the others had only fought for the booty as between allied bands. — *mentita tela*, the lying (not counterfeited) weapons.

423. *ora . . . signant*, they mark the tongues, discordant in tone: their speech betrays them, the Trojans speaking a different dialect from the Greeks, probably not a different language however. There is nothing to indicate that they were not akin.

424. *illicet* (*ire licet*), instantly, lit. you may go (all is over), the phrase used by the crier in dismissing court, and by priests at the end of a sacred office, especially at funerals.

428. *dis aliter visum*, the gods judged otherwise, i. e. inferring from his fate, for, though innocent, he suffered death like the guilty.

430. *infula*: a broad woollen band worn by priests and others engaged in sacred offices: the badge of sanctity was no defence (cf. Il. i. 28).

431. *Iliaci cineres*, I appeal to you, ashes of Troy. — *flamma extrema*, i. e. the blazing city was their funeral pile.

433. *vitavisse* (sc. *me*). — *vices*, chances of war. — *Danaum*, with manu.

436. *Ulixi*, given by Ulysses.

437. *vocat*, agreeing with the subj. of *divellimur*.

438. *pugnam*, obj. of *cernimus*. — *ceu . . . forent*, as if there were no fighting elsewhere.

441. *acta testudine*, the regular way of assault on a fortified place: compare Cæsar, B. G. ii. 6. There are two distinct attacks, one to scale the walls (v. 442), and one to burst in the gates (v. 450).

442. *hærent*, cling, by hooks (crows) at the end: scaling-ladders were an invention of later time. — *postis sub ipsos*, close at the very gateway, where the defence is strongest.

443. *gradibus*, steps or rounds of the ladders.

444. *protecti*, *shielding themselves*: *fastigia*, *battlements*, or (more accurately) the projecting top of the wall.

445. *tota culmina*, *whole masses of roof*.

446. *his telis*, *with these as missiles*.

448. *decora alta*, *those high adornments of our fathers*.

449. *imas* = *below*, in contrast to the fight at the battlements.

450. *obsedere fores*, i. e. the defenders stand so as to block the great doors which open inward.

451. *instaurati animi*, *our courage is refreshed* (at the sight of this resistance).

452. *vim*: this word, in the singular, always means *active force*.

453. *pervius usus* = *a well-worn passage*: a rear way, by which Æneas goes up.

454. *postes a tergo*, *a postern gate*.

455. *infelix*, *unhappy* in her widowhood.

457. *soceros*, i. e. Priam and Hecuba. — *trahebat*, *used to lead* by the hand, as he followed with unequal steps.

458. *evado*, *I pass up and out*.

460. *turrim*, obj. of *convellimus*. — *in præcipiti*, i. e. at the very edge of the wall. — *summis tectis*, *from the top of the roof*. We may imagine it raised from the wall, and flush with the front, as in the machicolated tower of the Uffizi, at Florence.

463. *adgressi ferro*, i. e. with crowbars and other tools of iron. In this and the following verses, to *v. 467*, the spondees and dactyls may well represent first the slow effort, then the sudden toppling over and swift fall of the turret. — *summa tabulata*, *the upper flooring* (compare Cæsar, B. G. vi. 29) *showed weak fastenings* (apparently from the insertion of beams), to apply the leverage.

464. *altis*, i. e. on the wall.

465. *ruinam trahit*, *falls in ruin*.

469. *Pyrrius*, or Neoptolemus, son of Achilles, who was sent for after his father's death. The *Scyria pubes* (*v. 477*) are the youth of Scyros, the kingdom of his grandfather Lycomedes, where he has been in retirement.

471. *in lucem*, construed with *convolvit terga*, *rolls forth his slimy body to the light* (compare a similar image in II. xxii. 93–95). — *mala gramina pastus*: some poisonous plants are more rank and potent in early spring.

472. *tumidum*, *swelling with venom*.

473. *positis exuviis*, *having shed his old skin*, an image of renewing one's youth which often occurred to ancient fancy.

475. *arduus ad solem*, *erect in sunshine*.

478. *succedunt tecto*, *climb to the roof*, while Pyrrhus himself attacks the door.

479. *correpta bipenni*, *grasping a battle-axe*.

480. *perrumpit, vellit* (pres.), *is trying to burst and wrench*, by repeated efforts (descriptive); *cavavit, dedit* (perf.), *cut through the beams and made a vast orifice* (the final act as narrative). — *postis*, *the frame of the door*. — *cardine*: we must imagine a pivot hinge let into the upper and lower casing.

482. *robora*, *the wood of the door itself*. An entrance, however, is not yet effected.

483. *atria longa*: in this description, the general arrangements of a Roman house are kept in view.

487. *plangoribus feminis ululant*, *echo with the shrieks of women*. — *cavæ sedes*, i. e. the interior apartments (*cavædium*), apparently for the women, ranged like cloisters about an open court, probably the second one (*peristyle*).

490. *oscula*, *kisses of farewell*. — *postis*, *pillars*.

491. *claustra*, *bolts and bars*.

492. *ariete* (three syllables), *battering-ram*: i. e. the assailants are bursting open the gate with a heavy beam.

495. *milite*, cf. *v.* 20.

496. *non sic*, i. e. not so violently. — *amnis*: compare the description in Lucr. i. 281.

501. *centum nurus*, used indefinitely of Priam's daughters and the wives of his fifty sons (see Introd. p. 34).

503. *thalami*, *chambers*.

504. *barbarico*, i. e. of the East, captured in war.

506. *forsitan*, compare G. ii. 288.

507. *casum*, *downfall*.

508. *medium*, more lively than *mediis*, as agreeing with *hostem*; required also by the metre.

510. *circumdat humeris* (dat.), *binds upon his shoulders*.

512. *nudo axe* (see *v.* 487): in a Roman house, the Penates were kept by the family hearth and altar, in the *atrium*, or principal hall; here, however, is apparently meant a third great hall or court, which had a larger opening, and contained a garden, or at least a tree or two, as the peristyle also often did.

515. *nequiquam*, *vainly*: it was no defence.

518. *ipsum*, *even him* (aged as he was).

519. *mens tam dira*, *so ill-omened thought*.

520. *cingi*, reflexive.

521. **non tali auxilio**: i.e. prayers not arms must be our refuge. — **defensoribus**, a word used of the braces of his bridge by Cæsar, B. G. iv. 17.

522. **non si, no, not if**, etc., sc. **egeret**.

523. **tandem, pray**: a word of entreaty.

528. **porticibus longis**, *along the colonnades*. The fight had occurred at the door, and Politus flies to the back of the house. — **infesto volnere**, *threatening to wound him*.

530. **jam jamque tenet**, *is just about to grasp, and closes on him (premit) with the spear*.

533. **in media morte tenetur**, *is held in the jaws of death*.

534. **voci iræque**, *angry words*.

536. **pietas** = *regard for piety*: cf. iv. 382.

537. **grates . . . præmia**, *just thanks and recompense*.

539. **fecidasti voltus**, *hast defiled a father's sight* (not, literally, "stained his face").

540. **mentiris**: i.e. his deed "belies" his lineage.

541. **fidem**, *the faith* due to a suppliant.

542. **erubuit**, *respected*, i.e. blushed to disregard (§ 52, 1, a; G. 328, R¹). See the narrative, II. xxiv. 468–676.

547. **referes**, a kind of imperative (§ 57, 7, d; G. 265).

549. **degenerem**, alluding to the taunt in v. 540. — **memento**, *forget not to tell*.

554. **Priami fatorum**: the phrase "fates of Priam" seems to have passed into a sort of proverb, giving an emphasis to the expression here, which is weakened by punctuating (with Ribbeck) after **Priami**.

555. **videntem**, while in actual sight.

556. **tot populis** (dat.), *over so many tribes*.

557. **ingens truncus**, so Homer represents Priam and Hector as "tall." — **jacet litore**: as if Virgil were thinking of the fate of Pompey; and as if the body were still lying there.

562. **Creûsa**, daughter of Priam and wife of Æneas.

563. **direpta, casus**, i.e. the probable plunder of the house, and death of the child.

565. **corpora . . dedere**, leaped in desperation from the walls, or back into the flames.

567–588. These lines are wanting in most mss., but have no mark of doubt in Ribbeck. The momentary impulse to kill a woman whose treachery was as famous as her charms would be held no shame in the heroic age.

567. *jamque, etc., and just at this moment I was left alone:* *super . . . eram*, as in *Ecl. vi. 6*.

568. *servantem, keeping close to*, so as not to be out of the reach of sanctuary.

570. *erranti*, Æneas is still amidst the sack and confusion of the citadel, and does not go down into the streets before *v. 632*.

572. *conjugis*: Menelaus hesitated at first whether to kill Helen with his own hand; but the old fascination prevailed, and in the *Odyssey* she appears in full honor as his queen.

574. *invisæ sedebat, crouched unseen*.

575. *ira, a wrathful impulse*.

576. *sceleratas pœnas = vengeance on the guilty*.

577. *Myœnas*, used for Greece in general, and Sparta in particular.

580. *comitata, attended* (§ 35, 1, *g*).

581. *occiderit* (fut. perf.), i. e. shall he return in triumph when Priam has perished? Strictly the sentences are coördinate and independent.

582. *sudarit, reeked*.

583. *nullum memorabile nomen*: cf. *iv. 95, xi. 791*.

585. *extinxisse laudabor, I shall have praise for having destroyed*. Here the verb is equivalent to a verb of saying, "I shall be said with praise to have, etc."

587. *flammæ*, following *explesse* (§ 50, 4, *c*; *G. 389, R²*). — *cineres satiasse*: vengeance is imagined to be a satisfaction to the spirits of the dead, — a very old idea.

589. *se videndam obtulit, presented herself in visible presence*.

590. *pura in luce, in clear light*, not cloud or mist, such as usually wraps the presence of a divinity.

592. *quanta, the gods are represented as larger than men*. — *dextra . . . continuit, caught and held me by the hand*.

599. *ni resistat = unless I still continue to resist*. Apparently an earlier construction not uncommon in poetry, for the imperfect contrary to fact.

600. *hauserit ensis, the sword would have drunk their blood*.

601. *tibi* (dat. of reference): the sense is, it is not Helen that you should hate, or Paris that you should blame. Not that they are guiltless, but their guilt only fulfils the divine decree.

604. *aspice*: he now not only knows that the gods have ordained the fall of Troy, but sees them in clear vision, engaged in its overthrow. — *omnem nubem abripiam*, see *Il. v. 127*.

606. **ne . . . time**, do not tremble at what I show you, or hesitate to do what is still in your power.

610. **Neptunus**: Neptune as the builder takes the foremost part as destroyer of the walls (compare II. xii. 27-30).

613. **prima**, i. e. at the very gate. — **socium agmen**, the allied troops, i. e. the Greeks who are still thronging from the ships.

614. **nimbo**, the storm cloud, which goes fitly with the Gorgon's head, symbol of the wild tempest, set in the shield of Pallas, "Queen of the Air." — Compare —

"heaven's cherubim horsed

Upon the sightless coursers of the air." — *Macbeth*.

effulgens, *glaring*, the lurid light of the storm.

617. **vires secundas**, *victorious strength*.

619. **eripe fugam**, *hasten thy flight*, hinting also at rescue from peril.

624. **tum vero**, *then at length*, my eyes being opened. — **considere in ignes**, *to sink into the flames*.

625. **Neptunia**, i. e. though built by immortal hands.

626. **ac veluti**, *even as*.

628. **minatur**, *threatens*, i. e. totters to its fall.

629. **concusso**, *agitated*.

630. **supremum congemit**, *has groaned its last*.

632. **ducente deo**, *guided by divine power*, i. e. of Venus.

633. **expedior**, *I find my way out*.

634. **jam**, *at length*.

635. **quem**, etc., *whom it was my first wish to bear away to the high mountains*. There was a story that when the Greeks allowed Æneas and others to bear away what treasure they valued most, he chose his father; rewarded for his piety by a second choice, he took the *penates*; and after this second proof of piety, he was allowed to take all he would.

636. **optabam**: the imperfect hints at the non-fulfilment of the wish, § 58, 3, c; G. 224.

637. **excisa Troja**, *now that Troy is utterly cut off*.

638. **vos** (emph.), *without me*.

640. **agitate fugam**, *speed your flight*.

642. **una exscidia**, *it is enough and more that I have seen one destruction*, namely, that by Hercules and Telamon (see *Introd.*, p. 34). — **superavimus**, *have survived*.

644. **sic positum**, *lying thus*, helpless on his couch (compare *v.* 699, iv. 681). Anchises had apparently composed himself on his

couch, as if to meet death with decency and heroism. — *adfati*, i. e. with the words of greeting, *salve, vale, ave*, uttered by the relatives when they parted from the body at the funeral pile (xi. 97).

645. *manu, by the hand of the enemy.* — *miserebitor hostis, the foe will pity me*, and so end my sufferings.

646. *exuvias*, will kill me for my spoils. The whole means, "I shall not be left to die a lingering death by starvation. Go, and consider me as already dead. I will provide for that." — *facilis jactura sepulchri, the loss of burial is light to bear*.

648. *demoror, I linger out*.

649. *fulminis ventis, by the blasts of the thunderbolt*: the wind is given as one of its ingredients, viii. 430. Anchises is said to have been struck with the thunderbolt for divulging the mystery of the love of Venus.

650. *memorans, repeating*; *fixus, fixed* in purpose.

651. *nos, we*, the warriors.

652. *ne . . . vellet, that he would not seek to overwhelm*, depending on the idea of entreaty contained in *effusi lacrimis*.

653. *incumbere, add his weight to oppressive destiny*.

654. *hæret, clings to his purpose and the spot*.

655. *feror, I am about to plunge*, § 58, 2, b; G. 218, 2.

656. *consilium*, human means of safety; *fortuna*, divine means.

657. *mene . . . sperasti, what! did you hope that I could* [be induced to] *depart, leaving you behind, my father?* The enclitic emphasizes *me*.

658. *tantum nefas, could such a horror fall from a father's lips?*

661. *patet janua*, alluding to Anchises' words in v. 645, etc.

662. *jam, straightway* (of an immediate future). — *multo de sanguine* = reeking with the blood (lit. from the place where it was shed).

663. *qui obtruncat*, descriptive: *the man that butchers the son*, etc.

664. *hoc erat quod eripis, is it for this that you snatch me, that I should see*, &c. For tense of *erat*, see § 58, 3, d; G. 224, 3.

669. *sinite revisam, let me return to*.

671. *accingor rursus, I begin again to belt on my sword*, which had been laid aside on his return.

672. *insertabam*: the strap by which the shield was made fast to the arm was called *insertorium*.

674. *tendebat*: this appeal of mother and child is imitated —

feebly,—from the meeting of Hector and Andromache (II. vi. 394-485).

675. *et nos rape, drag us too.*

676. *expertus, after the trial you have made.*

678. *conjunx . . . dicta, I, once called you wife.*

682. *levis apex, a light tip* (of flame): properly any sharp point, as of a hill; but especially the pointed top of the cap worn by the *flamen* (the priest of a special divinity), and the *Salii*, or dancing priests of Mars. It was no doubt these sacred caps that Virgil had in mind; though the phrase, strictly, means only the appearance of a light flame on the child's head. As in the case of Servius Tullius, it signifies his future royalty.

684. *lambere, play around.* — *pasce*, i. e. *stray*, as if it were an animal grazing.

685. *trepidare*, *histor*. infinitive. (The construction marks the haste and excitement.)

688. *cœlo* (dat.), *towards heaven.*

690. *hoc tantum, only this once* (a cognate accusative).

691. *firma, confirm* by some fresh omen. A second of similar meaning would, in the practice of augury, confirm the first; one of contrary meaning would neutralize it: hence it was customary to wait for a second.

693. *intonuit lævum*: thunder on the left was a favorable sign in Roman augury; perhaps because, as the observer faced the east, this was from the north, the home of the gods.

694. *facem ducens, drawing a trail of light*, like a firebrand waved in the hand.

696. *Idæa silva*, marking the place of gathering. The light, says Servius, signified the future glory of the house; the fiery trail, that some would stay behind; the length of the path, their long voyage; the furrow (*sulcus*), that it must be by sea; and the sulphur-smoke, the death of Æneas, or the war in Italy. Probably they did not get so much out of it. — *claram, while still bright.*

697. *limite, path*, see note, Ecl. i. 54.

699. *se tollit, lifts himself* from the couch, where he is lying.

701. *jam jam*, Anchises' words.

703. *vestro in numine, under your protection.* — *Troja*, i. e. the future Troy.

704. *cedo equidem, I yield, I do indeed.*

706. *æstus, the surges* [of flame] *roll the conflagration nearer.*

707. *ergo age*: observe the haste marked in this line by its abruptness and rapid movement. — *imponere*, passive reflexive.

708. *humeris*, abl. of means.

711. *longe*, at a distance, apparently for the greater security of small parties; in charge, perhaps, of the servants.

713. *urbe egressis* (dat. of reference), as you go forth from the city. — *templum desertæ Ceresis*: it was usual to build temples to Ceres in secluded places, which must be sought out expressly for the purpose of her worship.

716. *ex diverso*, from various directions.

719. *attrectare nefas*, a sin to handle them. — *donec abluero*: similar purifying rites are common in all religions.

722. *veste, pelle* (hendiadys), a tawny lion-skin as a robe. — *super*, adverb.

724. *implicuit*, clung tight. — *non passibus æquis*, not keeping pace with my longer stride.

726. *dudum*, but now. — *movebant*, could move.

731. *evasisse*, passed safely through.

735. *male amicum*, unfriendly. — *nescio quod* — a weak allusion (§ 67, 2, c; G. 469, R^a).

736. *confusam eripuit mentem*, robbed me of my presence of mind in my confusion.

737. *nota, familiar*; *reglone*, direction. Some by-path had to be followed.

738. *misero fato*, by a wretched lot. — *ne*, the enclitic, belongs with *substitit*; but, as occasionally happens, is joined with another word in the same clause. There seems no occasion for Ribbeck's conjecture.

739. *substitit*: for the mood, compare § 67, 2, d; G. 469, R¹. The question, however, may possibly be direct.

741. *nec prius . . . quam*, nor did I look back . . . until. This want of care strange to us is in accordance with the manner of the ancients. Of course there is a necessity for getting rid of Creüsa, in following the legend.

743. *collectis omnibus* (dat. after *deerat*), when all were gathered.

744. *fefellit*, disappointed.

745. *deorumque* (to avoid the recurrence of sound there would be in *deumque*): the enclitic *que* is elided by *synapheia* (§ 80, 2; G. 738, R).

749. *fulgentibus armis*, no longer seeking to avoid notice. His own armor might have been left at home, or brought by some one of the servants.

750. *stat, it is my purpose.*

752. *obscura limina* : the darkness, which had been their security in flight, might have caused the loss of Creüsa.

753. *vestigia . . . lustro, I carefully trace back our footsteps through the darkness, and scan them with my eyes.*

755. *animo* : sc. *est*.

756. *si forte . . . tulisset, if haply by any chance she might have turned her step thither* (§ 67, 2, *f*; G. 462, 2). The repetition of *si forte* emphasizes the hopelessness of the search as well as its diligence.

758. *illicet, forthwith* : see note, *v.* 424.

759. *æstus, the fiery tide.*

761. *asylo* (Gr.), lit. *inviolate*, a place that may not be ravaged, such as a temple. Selecting the temple of Juno, their patroness, for protection from their own forces, the Greek chiefs were here guarding their spoil in the vacant colonnades.

762. *Phœnix*, the aged instructor of Achilles, sent with Ulysses to plead with him, in II. ix. 168, 432.

766. *pueri, matres* : the women and children are sold as slaves (see *v.* 238) : compare *Æsch.* Ag. 326-329.

768. *voce jactare, to throw out my voice* [at random], *through the darkness.*

771. *tectis, among the houses.* — *furēti, roaming wildly* (dat. following *visa*).

772. *infelix* : Creüsa just below assures him of her felicity (*v.* 788) ; but her apparition is "sad" as causing grief.

773. *notā major, larger than the well-known form*, as the shades of the departed are imagined.

775. *adfari, demere*, historical infinitive.

778. *asportare* : see, in Conington, a discussion of the various forms that have been given to this line.

779. *fas = the divine will* : construct with *anit*.

780. *longa exsilia = exile in many distant places.*

781. *Lydius Thybris, the Etruscan Tiber.* See the story in Herodotus, i. 92. The Lydians, he says, were vexed for twenty years with a grievous famine, insomuch that they ate food only once in two days, inventing divers games to spend the intervening day ; and at length sent half their population to colonize the coasts of Italy. Hence, too, the epithet, *Mæonia*, viii. 499. Another story, told by Hellanicus an earlier writer, makes the Etruscans to have come from the north. — *virum*, an imitation of *ἄνδρα ἀνδρῶν*. — *lani*

agmine, with gentle flow: more in accordance with fact, we have in Shakespeare "The troubled Tiber chafing with his shores."

784. *parta, won*, though not yet possessed (cf. iii. 495), for gender, see § 47, 2, *b*; G. 282. — *Creusæ* (objective genitive), for the loved *Creüsa*.

785. *non ego*: "The fate which *Creüsa* disclaims for herself is the same which *Hector* dreads for *Andromache*" (II. vi. 454-465).

787. This line is said to have been completed by some one with the words "*et tua conjunx*."

788. *deum genetrix*: *Cybele* was the chief divinity of this region; and it is a fine thought to represent *Creüsa* as detained in her service, and not destined to exchange (her native land for slavery and exile). "Virgil means evidently that *Creüsa* is to become one of her attendants, passing from ordinary humanity to a half-deified state" (compare *v.* 773; iii. 111).

795. *sic*, i. e. bereft of her whom I sought.

798. *pubem* (poetic for *juventus*), a general expression for all who have outgrown their boyhood, almost like *plebem*, — "gathered for exile," and not for defence.

799. *animus*, with moral preparation. — *opibus*, material preparation (see note, *v.* 636).

800. *deducere*, the regular word for leading forth a Roman colony.

801. *Lucifer*, the morning star. There is a special emphasis in this mention of the planet *Venus* as their guiding star.

803. *spes opis*, hope of [giving or receiving] help.

804. *cessi*, I gave way, i. e. I yielded to fate.

BOOK III.

In this book, the wanderings of *Æneas* are purposely made to cross here and there the track of *Ulysses* in the *Odyssey*; but, with modesty as well as skill, Virgil avoids coming into direct comparison with the far wilder and bolder narrative of *Homer*.

1. *Postquam . . . visum*, when now it seemed good to the heavenly Powers to overwhelm the estate of *Asia*, and the race of *Priam*.

2. *immeritam*, compare *Dis aliter visum*, ii. 428.

3. *humo, from the ground*, showing its utter demolition. — *fumat*, the present denotes continued action, the perfect (*visum est*) momentary.

4. *desertas terras*, *desolate lands*, i. e. strange and remote. — *diversa*, *various*, i. e. first one and then another.

5. *sub ipsa*, *just by*.

6. *Antandro*: *Antandros*, a town at the foot of Mt. Ida.

8. *vix ineeperat et jubebat*, etc., the clauses are inverted, the real temporal clause becoming the main one. The idea is, I left, &c., as soon as the summer began, when Anchises began to urge me. It gives a greater idea of haste to say "hardly had these things occurred when I, &c." (§ 62, 2, *b*, R²; G. 581, iii. 2, R). — *prima aestas*, *early summer*, the season, according to tradition, when Troy was taken.

9. *fatīs*, a variation upon the usual *ventis dare vela*, to indicate more clearly the divine guidance and their helplessness.

12. *magnis diis* (spondaic): i. e. he bears with him the protection of the greater gods of his country, as well as the *penates*, or household deities. The *Magni Di* are sometimes identified with the *Cabiri* of Samothrace, who are connected with the worship of Hephaistos, as the *Penates* are with that of Vesta.

13. *procul*, *at some distance*, not necessarily very far: in reality, across a narrow strait. — *Mavortia*: the fierce populations of Thrace know no god but Mars.

14. *Lycurgo*: Lycurgus, who slew the nurses of Bacchus with an ox-goad, and was blinded and afterwards destroyed by Jupiter (II. vi. 130-140).

15. *socii penates*, *their household gods were allied with ours*: a symbol of hospitality and friendship.

17. *fatīs iniquis*, *with unfriendly fates*.

18. *Æneadas*: there was a town Ænea on the westward coast of Thrace (Liv. xliv. 10), with whose name Virgil connects his story; also an earlier Ænos (II. iv. 520), at the mouth of the Hebrus, where was said to be a tomb of Polydorus. Here the two are confounded. — *ingo*, *devise*.

20. *auspiciis*, *protectors*: i. e. the sacrifices were to win their protection. — *nitentem taurum*: a white bullock was the usual offering to Jupiter, as at the Latin festival and the Roman games.

22. *quo summo*, *on whose summit*.

23. *cornea*, *myrtus* (compare G. ii. 447), both suited for spear-shafts (*hastilibus*). Myrtle, too, is sacred to Venus, and "loves the sea."

25. *ramis*, compare ii. 248.

28. *hulc*, *from this*, i. e. with it. — *atro . . . guttæ* = *blood flows in black drops*. — *sanguine*, ablative of material (source).

32. *temptare, to try, or explore*, compare ii. 691, and the note. He looks upon the case as an omen.

34. *nymphas agrestis*, the hamadryads (see note, Ecl. v. 59). First the divinities of the immediate place, then of the land at large.

35. *Gradivum, the strider*, an epithet of Mars as god of War. This was not, originally, his special attribute; but rather he is "the killing god, pre-eminently regarded as the divine champion of the burgesses, hurling the spear, protecting the flock, and overthrowing the foe" (Mommsen).

36. *rite, in due form*. — *secundarent*, the omen not being understood might be a good one and be interpreted by further occurrences. — *visus, the vision*, or *portent*. — *levarent*, i. e. lift off the weight of its evil prognostic.

37. *sed, but* (instead of this hoped-for result).

39. *gemitus lacrimabilis, a piteous moan*, like a sob interrupted by tears.

41. *jam, at length*.

42. *parce . . . manus, spare to defile with guilt thy pious hands*. — *non . . . tulit, Troy bore me not (to be) alien to thee*.

43. *aut . . . manat, it is from no tree-stock this gore flows*. The negative is continued by *aut*.

45. *ferrea seges, i. e. the spears thrust into him have taken root*, and grow in the sand-mound that has heaped itself above his body. This was one of several tales respecting the death of Polydorus; in the Iliad (xx. 407) he is slain by Achilles.

47. *tum vero*, regularly used of the most important moment: *ah! then indeed*; before, his horror had been slight in comparison. — *ancipiti, double*, from the voice and the sight. — *mentem . . . pressus, oppressed at heart*.

50. *infelix, wretched* in all his later fortunes. Æneas tells the story, apparently, as related to him by the ghost of Polydorus.

51. *diffideret, began to lose confidence*: *jam* with the imperfect gives regularly this meaning.

54. *viotriola*, a late and poetic use of the neuter, formed regularly, however, from *viotrix*, in its adjective sense *victorious*; but these nouns of agency are constantly treated as adjectives.

55. *fas omne, every law of right*.

56. *potitur*, with penult short, 3d. conjugation. — *quid, § 52, 3, a; G. 321; 2*.

57. *auri sacra fames, accursed thirst of gold*: *sacer* anciently applied to things devoted to some deity, and hence doomed

to perish ("tabooed"). Compare Dido's experience with Pygmalion (i. 349).

58. *primum parentem*, to my father first, in rank and age. The Trojan chiefs are consulted (like the Roman senate) respecting the prodigy, and Anchises is *princeps*.

59. *refero*, the regular Roman word. — *sententia*, properly, official opinion, or *vote*.

61. *dare classibus austros*, admit the winds to the [waiting] ships.

62. *instauramus*, the technical word for a renewal of any imperfect ceremonies.

63. *Manibus*: the *Manes* are the spirits of the dead considered as inhabiting the Lower World. When conceived as ghosts hovering about their old seats, or haunting the living, they are *lemures* or *larvæ*.

64. *atra*, black, i. e. funereal.

66. *inferimus*, a sacrificial term. — *lacte*, etc., comp. E. v. 67.

68. *condimus*, we lay the perturbed spirit, as we say to "lay a ghost." — *supremum clemus*, we utter the last call, compare ii. 644.

69. *placata dant*, render calm (Ecl. ii. 26).

70. *lenis crepitans*, gently whistling in the cordage. — *Auster*, in general, as the strongest of the winds.

71. *deducunt*, haul down: their ships were regularly beached while in port.

73. *marī medio*, in mid-sea: simply, surrounded by water.

74. *Nereidum matrī*, Doris. — *Neptuno*: Delos is said to have been sacred to Poseidon, until yielded by him to Latona.

75. *pius, filial*, alluding to his care of Latona.

76. *errantem*: it is possible that the little island of Delos from its position had often eluded the early mariners, and so led to the story that it was adrift, until its place was fixed by Myconus and Gyarus, to which Apollo "fastened" it. — *oelsa*: this, like many of Virgil's descriptions of foreign scenes, has no correspondence with the fact. — *Mycono*, loc. abl.

77. *ooli*, to be dwelt on.

80. *Anius*, see Ovid, Met. xiii. 632-704. Various legends connect his name with Anchises and with Æneas.

83. *hospitio*, in hospitality, as old friends.

84. *vetusto*, old, according to Servius, because Delos was free from earthquakes.

85. *Thymbrae*, Apollo, having a temple at Thymbra near Troy.
86. *mansuram urbem*, an abiding city. — *propriam*, *permanent*.
88. *quem sequimur*, i. e. who shall be our guide? (present for future: compare ii. 322).
89. *inlabere*: Apollo, as the god of prophecy, is supposed to inspire his worshippers, as well as his priest.
91. *Hmina, laurus*: "at Delphi, the high altar stood in the front of the temple before the gates, and was crowned with bay."
92. *cortina* (properly *vat* or *cauldron*) is "the vessel which formed the body of the tripod."
94. *duri, toil-worn*.
95. *ubere læto*, in her glad bosom (alluding to *matrem*, below).
97. *hic domus Æneæ*, etc.: these two lines are taken (slightly altered) from Il. xx. 307, 308. An old tradition reports Homer to have received this oracle from Orpheus, who had it direct from Apollo.
101. *quo*, see § 41, 1, f.
102. *volvens monumenta*, *unrolling the records*, a metaphor better suited to Virgil's time than to that of his hero.
104. *Jovis insula*, see Od. xix. 172.
105. *gentis cunabula*, *the cradle of the race*, as proved by the Mt. Ida of Crete.
106. *centum urbes*, Il. ii. 649; Od. xix. 174. — *habitant*, § 49, 2, b; G. 199, R³.
108. *Rhœteas*: *Rhœteum* is the name of a small town and promontory just north of Troy (cf. Il. xx. 215–218, of Dardanus). — *huic*, i. e. from the colony of Teucer.
110. *steterant*, § 58, 5.
111. *cultrix Cybelli*, *she that cherishes Cybelus* (a mountain of Phrygia): Rhea or Cybele, wife of Saturn, "mother of the gods," and the special deity of the Troad and neighboring parts of Asia Minor. Her rites were of a wild fanatic nature, performed by her votaries the *Corybantes*, amid the beating of drums and the blowing of pipes. The *fida silentia* (v. 112) refer to the mysteries, not to the mode of worship. Her car is pictured as drawn by lions. Her worship (introduced B.C. 207) became one of the most frequented in Rome in the later republic.
116. *nec longo cursu*, about one hundred and fifty miles. — *Juppiter*, as god of the skies and storms.
118. *meritis, due*, i. e. by custom.
120. *nigram . . albam* (Il. iii. 103), a black victim to the Power

which is besought to withhold his wrath (cf. vi. 250); a white one to the friendly deity.

122. **Idomenea**: according to the story, Idomeneus, overtaken by a storm, had vowed to sacrifice to the sea-god the first living thing that should meet him on his safe return. This proved to be his son, who was accordingly sacrificed; but a pestilence followed, and Idomeneus was driven from Crete, and settled in Italy (v. 400).

123. **adstare**, stood ready.

125. **bacchatam jugis**, whose heights are roamed over, i. e. in the rites of Bacchus.

126. **niveam**, on account of the excellent white marble.

127. **consita**, thick strown with islands: hence their name *Sporades*.

130. **prosequitur euntes**, attends us on our way.

131. **Curetum**: priests of Jupiter in Crete, where his worship was conducted with orgies and noisy rites, like that of Cybele.

132. **avidus molior**, eagerly I begin.

133. **Pergameam**: the historic name was *Pergamum*.

134. **amare focos**, to cherish their new home. — **arceis** . . **tectis** (dative), to erect a stronghold over their habitations.

135. **fere** (qualifying the whole situation), the colony was well-nigh established.

136. **operata juvenus**, the young folks were busied with match-making (with Cretan women apparently) and husbandry.

137. **tabida lues**, a wasting pestilence: compare the extended description, G. iii. 478–566. — **membris** (dat.), upon their limbs.

138. **corrupto** . . **tractu** (abl. of cause), from a vitiated quarter of the air, i. e. an epidemic: compare Ecl. vii. 57.

140. **linquebant dulcis animas** = their gentle lives forsook them.

141. **sterilis** (acc. plural), [so that they become] barren. — **Sirius**, the dog-star: compare x. 274, and Il. xxii. 31.

144. **veniam** = a gracious answer.

147. **nox erat**, see viii. 26, 27.

148. **effigies**, images (not apparitions): it seems to have been "a mixture of dream and vision."

150. **ante oculos jacentis**, before my eyes as I lay.

154. **delato**, when arrived.

155. **ad limina**, to the door, i. e. of his chamber.

158. **idem** . . **nepotes**, we will also lift your posterity to the stars: said rather of the general glories of the race than of the apotheosis of special heroes.

160. *ne linque, do not abandon the long toil of exile.*
 163-166. Repeated from i. 530-533.
 168. *Iasius*, according to one legend, a brother of Dardanus: the traditions respecting the two are somewhat confused.
 170. *Corythum*, a very ancient city in Etruria, afterwards Cortona. There were many traditions of its connection with Greeks and Pelasgians. — *requirat, let him seek.*
 171. *Diotæa*, see note, Ecl. vi. 56.
 174. *velatas, filleted*, like the *penates* of some of the Roman families.
 176. *supinas manus*, the hands outspread with the palms upward, — the ancient attitude of prayer.
 177. *munera*, of wine.
 178. *lætus*: his cheerfulness returns when he has fulfilled the sacrifice.
 180. *ambiguum*, in its literal sense, as *twofold*.
 181. *novo errore, this new error*, perhaps a mere verbal antithesis to *veterum locorum*.
 182. *nate*, etc., repeated v. 725.
 183. *casus . . . canebat*: observe the alliteration, which Virgil seems rather fond of, though not so much so as the earlier poets.
 184. *nunc repeto, now I recall that she announced these things as due to our race.*
 187. *crederet, would have believed*, § 59, 3, c, cf. 57, 6; G. 252. — *quem . . . moveret*, see i. 246.
 188. *Phœbo*, the god of prophecy, who commissioned the Penates.
 189. *ovantes, exulting* that they know at length their true destiny.
 190. *paucis relictis*, to account for the historical *Pergamum* (v. 133).
 192. *altum tenuere, reached deep water* (compare v. 8-11; Od. xii. 403-406).
 195. *inhorruit, roughened*, with a hint at the dread (horror) of the storm.
 199. *ignes, flashes.*
 202. *nec meminisse, and says he remembers not.*
 203. *tris adeo soles, full three days.* — *incertos, dubious*, i. e. undistinguishable.
 206. *volvère, aperire*, sc. *se*, cf. *aperitur*, v. 275. — *fumum* (subject), as the sign of an inhabited country.

209. **Strophadum** : the Strophades are a little group of islands west of the Peloponnesus. The episode of the Harpies is taken partly from the story of Circe and the oxen of the Sun (Od. x. 230, &c.), partly from a similar adventure of the Argonauts, where they assault and plunder Phineus.

210. **Graio**, i. e. the name has a meaning in Greek (see below).

211. **insulæ** : the diphthong is shortened before the vowel, as in Greek prosody.

212. **Harpylæ**, in Homer (Od. xx. 66, 77) the personification of storm-winds ; here, the demons of famine, "carrying off and spoiling the food of others, yet ever hungering themselves" (v. 256). They had been driven from the house of Phineus by Zetes and Calais, son of Boreas, who were said to have turned back (στρέφεσθαι) at these islands.

214. **tristius monstrum**, a more baleful monster. The priestess in the "Eumenides" of Æschylus compares the sleeping Furies to a picture of the fearful winged creatures that robbed the table of Phineus (Eum. 50).

215. **pestis, plague**. — **ira deum** : comp. the expression "scourge of God."

216. **virginæ volucrum voltus**, the maiden-face of winged things, i. e. fowls with faces of young women.

220. **læta, fat**.

221. **nullo custode**, as divine herds.

223. **partem prædamque** (hendiadys), a part of the booty. — **Jovem**, the more impious because he had charge of rites of hospitality (Ζεύς ξένος).

224. **exstruimus toros**, we pile couches (of turf for reclining). — **dapibus**, abl. of means (so used with **vescor**).

225. **lapsu, swoop**.

231. **reponimus**, i. e. for a second sacrifice : before the banquet, a portion of the flesh is always offered to the gods.

232. **ex diverso cæli**, from a different quarter of the sky.

233. **sonans, noisy**.

234. **capessant** (§ 70, 3, f, R ; cf. G. 546, R³). Probably really an indirect quotation in the hortatory subjunctive.

236. **haud secus ac jussi**, just as they were bidden.

238. **delapsæ**, swooping down the third time.

240. **nova, unheard-of**.

241. **ferro cœdare**, assault with the sword, depending on **temp-tant**, and in apposition with **prœlia**. — **obsœnas**, ill-boding.

243. *lapse, soaring.*

246. *infelix vates, prophet of evil.*

248. *Laomedontiadae*, a hint at the bad faith of Laomedon (father of Priam, see *Introd.*). — *bellum . . . paratis, do ye prepare to wage war?*

249. *patrio regno, the realm of our fathers*: i. e. this island, since the Harpies were said to be descended from the sea-god; or the word may be used loosely = *our own*.

252. *Furiarum*, as ministers of divine vengeance they were sometimes identified with the Furies.

253. *cursu, on your voyage.*

254. *Italiam*, acc. of end of motion, as names of towns: a relic, perhaps, of an earlier usage (§ 55, 3, N; G. 342, B).

256. *nostræ injuria cædis, the wrong done by attacking us.*

257. *mâlis, with your teeth.* The prophecy made part of the old tradition respecting Æneas: for its fulfilment, see vii. 116, where it is said to have been given by Anchises. — *ambesae, gnawed* (eaten around).

259. *scotis*, dative § 51, 7, a; cf. G. 344.

261. *pacem*: i. e. to consume their food in peace, if these are merely filthy monsters; divine pardon, if they are beings of supernatural power.

264. *honores*, i. e. he offers sacrifice on the shore.

267. *deripere, to haul in.* — *excussos, cast off.* — *rudentes, sheets*, which confine the sail-yards.

268. *undis*, loc. ablative, § 55, 4; cf. G. 387.

274. *Leucatae, Leucadia*, a promontory of Acarnania.

275. *formidatus . . . Apollo*, a temple of Apollo on a dangerous headland: perhaps that at Actium is meant (*v.* 280).

278. *insperata, unhoped for*, having sailed unharmed along the hostile shores of Greece (*v.* 282).

279. *lustramur, we purify ourselves*, in expiation of the adventure with the Harpies. — *Jovi*, see note to *v.* 223. — *votis*, ablative of means, *offerings* vowed.

280. *Actiaca litora*: this is in compliment to Augustus, who established games here to celebrate his victory over Antony.

281. *patrias palæstras, our native wrestling-match*: in the Greek *palæstra*, the bodies of the combatants were anointed with slippery oil (*oleo labente*), to prevent too easy a grasp.

282. *nudati*, a Greek custom in the *palæstra*.

284. *annum, the circle of the year* (the original meaning), acc. governed by *circum*.

285. **hiemps**, the fifth winter since the fall of Troy ; the voyage having been begun in the following spring, one winter spent in Thrace, and two in Crete, according to Heyne.

286. **cavo**, on account of the form of the shield.—**Abantis** : Abas was an ancient king of Argos, connected with some marvellous tale of a votive shield, which appears to be Virgil's reason for the choice of name. This shield, some old trophy, must have been taken in the flight from Troy.

287. **postibus adversis**, on the door-posts fronting you. The temple of Actian Apollo was probably open to the visit of pious strangers.

288. **Æneas**, sc. **dedicat** (usually omitted, as here).

289. **tum**, that is in the following spring (cf. *Od.* ix. 103, 104).

291. **abscondimus**, leave below the horizon.—**aerias . . arces**, the cloudy summits of the Phæacians (*Od.* v. 280).

292. **legimus**, coast along : the word seems to mean, "gather as you go ;" hence applied to reading a book, as well as hugging a shore.

293. **oelsam urbem**, the lofty city, a stock epithet (compare "Towered cities please us then."—*L'Allegro*). Buthrotum was apparently a low-lying coast town.

294. **occupat**, meets, with the additional idea of seizing them with surprise.

295. **Helenus** : Helenus, the son of Priam, had the gift of prophecy (*Il.* vi. 76). The story of Æneas meeting him is said to have been related by Varro.

296. **conjugio**=**conjuge** : Andromache, the widow of Hector, had fallen as prize to the lot of Pyrrhus, son of Achilles. The rest of the story is told below (compare Eurip. *Androm.* 1243-1249, where it is given as a prophecy by Thetis).

297. **cessisse**, had passed over.—**patrio marito**, to a husband of her own people : her father was king of the Cilicians, and in alliance with Troy.

298. **incensum pectus**, my heart was fired.

299. **compellare**, depending on **incensum pectus**, as an expression of wishing, § 57, 8, *d*.

301. **sollemnis dapes** : the anniversary offering at the grave (*parentalia*), consisting, among the Romans, of wine, milk, oil, honey, with more solid food, such as eggs and beans, the graves being decorated with wreaths.

303. **libabat**, the indicative seems to violate the rule for **cum** in

narration; but absolute time is meant, so the violation is only apparent (§ 62, 2, *b*; G. 582).

304. *Hectoreum ad tumulum*, near a mound, consecrated to Hector. — *quem inanem*, which though empty: the ashes of Hector had been buried in Troy (Il. xxiv. 797).

307. *amena*, distracted (*ab-mens* like *de-mens*).

308. *deriguit visu in medio*, even while gazing at me she swooned.

310. *vera . . . adfero*, do you present yourself, a real form?

313. *clamore*, wailing.

314. *hisco* (incept.), agitated, I scarce open my lips in these few words.

315. *equidem*, in truth.

317. *dejectam* = *deprived* (with violence).

319. The weight of MSS. authority seems in favor of *Andromache*, with which *te* must be supplied. But the present reading seems preferable.

321. *Priameia virgo*, Polyxena, promised in marriage under a truce to Achilles. It was at an interview with her that Achilles was treacherously shot in the heel by Paris; and after the fall of Troy Polyxena was sacrificed at his tomb by Pyrrhus.

323. *sortitus*, the allotment of captives among the victors.

327. *servitio enixæ*, having borne offspring to him in slavery, — a son named Molossus.

328. *Hermionen*, the one child of Helen, by Menelaus.

329. *me famulo*, etc., I was his slave, and so he made me over to Helenus a slave as well. A kind of apology for her present position.

331. *scelerum Furiis agitatus*, haunted by the furies that avenged his mother's murder: by which the ancients meant the madness arising from the act.

332. *patrias ad aras*: the altar where Pyrrhus was slain was said to be at Delphi. The language seems to hint that he thus expiated the slaughter of Priam at the altar.

333. *reddita cessit* = *has come by succession*.

335. *Chaone*, according to one story, a brother of Helenus, accidentally killed by him.

337. *qui ventl*, what winds, what fates, have driven you on this course?

338. *ignarum*, unaware.

340. *Trojā*, broken off as if by a sudden thought of Creüsa,

whose death she knows or conjectures. Perhaps it is not too far-fetched to suppose the face of *Aeneas* hints the sad news. The line completed would perhaps mean "whom after the siege of Troy was already begun, *Creüsa* bore you."

341. *eoqua cura*, does he still remember? The pronoun emphasizes the question, *has* he any regard. — *tamen*, though she is dead, yet, &c.

346. *adfert*, § 62, 2, *b*, R².

348. *verba inter singula*, between every word.

350. *arentem rivum*, the dried-up brook, a picturesque way of contrasting it with the formidable *Xanthus* of II. xxi. 234.

351. *amplector*, compare ii. 490.

354. *aulai*, § 9, 2. — *pocula Bacchi*, bowls of wine.

356. *dies alterque processit*, day after day went by. The chronology of the poem seems to require that another winter was passed in *Epirus*. The lapse of time is given as the reason for addressing *Helenus*. *Helenus* is represented as possessing all powers of divination, being a *vates* (as priest of *Apollo*), an *auspex* (or augur), and an *astrologer*.

360. *Clarii*: a famous oracle of *Apollo* was at *Claros* in *Asia Minor*. — *sentis*: being a "seer," things future and unseen were to him objects of direct perception. — *sidera*, the stars in the astrological meaning, as "lords of life."

361. *linguas, pennæ*, the two forms of augury, from the voice of birds (*oscines*) or their flight (*alites*).

362. *omnem*, in *Ribbeck* *omnis*, which also gives an intelligible sense: the epithet *prosperous* is poetically connected with *religio*. — *namque*, the logical thought is, "I do not ask my course, nor the end of my voyage, but as one ill-boding prophet has sung of trials, how may I overcome these best?"

364. *repostas*, far lying.

365. *nefas*, in appos. with *prodigium*, a horror to tell, probably on account of the omen.

367. *vito*, cf. note ii. 322.

368. *possim*, might I.

372. *multo . . . numine*, entranced by the mighty presence of the god.

374. *nam*, the reason of *pauca expediam* below. — *majoribus*, greater than *Helenus*; to wit, under the protection of *Jove*.

375. *manifesta fides*, the promise is clear.

376. *sortitur*, draws the lot from the urn of destiny.

377. *hospita* (neut. plur.), not "hospitable," but "which you shall traverse as a *hospes*," or stranger, i. e. *strange, foreign*.

378. *considerare* — *rest at length*.

379. *nam*, only a few (*pauca*), *for, &c.*

381. *rere, suppose*. — *Italiam*, obj. of *dividit*. — *jam*, i. e. to which you think you have now almost come.

383. *longis terris*, *by long stretches of land*, i. e. the coast along which Æneas must pursue his voyage. — *via dividit in via*, *aliterata and figura etymologica*.

384. *lentandus*, *to be made supple* by the long voyage, i. e. simply *bent*. — *ante . . quam*, § 56, 3; G. 566.

387. *componere*, *establish firmly*.

389. *secreti*, *retired*: see viii. 82.

390. *litoreis*, *growing near the shore*.

391. *triginta capitum*, like the English "of thirty head."

396. *has terras*, *this part of Italy*, near Epirus.

398. *Grais*: Apulia was colonized very early from Greece; so early that traditions were invented which, like that of Æneas, carried the settlements back to heroes of the Trojan war.

402. *subnixæ muro*, *resting on its wall*: see Liv. xxiii. 30, for the desperate siege it stood from Hannibal.

405. *velare* (imperat. pass.), *wrap your head close in a purple mantle*; "as the Greek, when he sacrificed, raised his eyes to heaven, so the Roman veiled his head; for the prayer of the former was contemplation, that of the latter reflection (Mommson)."

407. *hostilis facies*, *the face of an enemy*, which would be of evil omen.

408. *hunc morem*: the Roman custom here described is connected with a story that Æneas, while sacrificing, was surprised by Diomed, who came to restore the Palladium, but did not interrupt the rite.

409. *casti*, *pious*.

411. *rarescent*, *shall expand*, the strait opening wider. — *olaustra*, *the headlands*, which seem to close the passage. These seem wider apart (*variores*) as the ships approach.

412. *læva tellus*, *the land to the left*, i. e. along the eastern and southern shore of Sicily.

414. *hæc loca dissiluisse*, *these shores, they say, sprang apart*, the strait being formed, as was thought, by some earthquake shock, connected, perhaps, with an eruption of Ætna.

416. *protinus*, *continuous*.

419. *litore, on the shore.*

420. *implacata, insatiate.* — *Scylla, Charybdis*: In Homer's description (Od. xii. 73-110), Scylla is a monster with six heads, each of which snatches a man from the deck (235-259); Charybdis, dwelling below the flood, swallows the ship, which is afterwards cast forth, Ulysses clinging meanwhile to a wild fig-tree (428-441). See Ecl. vi. 74.

422. *sorbet, Charybdis.* The descriptions of the two are given chiastically. — *sub auras, upward into the air.* — *in abruptum*, lit. *precipitously*.

425. *prima facies*, the face and upper parts, which appear first.

427. *pistis* (or *pistrix*), a monstrous fabulous fish.

428. *caudas* (Gr. acc.) *commissa, having the tails of dolphins fastened to the belly of a wolf.* The rock which stands for Scylla is no longer formidable; but there is still a whirlpool or eddy near the Sicilian coast, much dreaded by the native boatmen in some states of weather.

429. *præstat lustrare, it is better to skirt along.* — *metas*: the Roman circus was divided lengthwise in the middle by a wall round which the race took place, and at each end of this were three conical pillars called *metæ*: to these the promontory which the ship must double is compared.

430. *cessantem, giving way* (intens. of *cedo*), i. e. to the difficulty of the direct passage.

431. *vidisse*, the poets often use this perfect infinitive without much if any difference from the present.

435. *illud, this which follows.*

438. *cane vota, utter prayers* (in solemn chant).

439. *sic denique*, i. e. and only so.

440. *mittère, you shall be allowed to go*, cf. *admitto*.

441. *divinos* = *haunted*.

442. *silvis*, instrumental ablative.

443. *insanam, frensied*, i. e. possessed with prophetic inspiration.

444. *notas et nomina*, i. e. the signs which express words.

446. *digerit in numerum, sets in due order.*

448. *verum eadem*, etc., *but when a slight wind from the turning of the hinge drives the same*: i. e. the mere movement of the door is enough.

450. *numquam deinde curat, she never cares again to gather the verses as they drift in the cave, or restore their place, or reunite them.*

452. *inconsulti, without counsel, i.e. baffled, by confused and incomplete predictions.*

453. *ne . . . tanti, quin, let not the cost of delay be of such account to you, as to prevent, &c.*

457. *canat, following poscas, beg her to recite the oracles. — ora resolvat, unseal her lips. — volens = be pleased to, a standing religious word.*

460. *expediat, shall recount*: in fact, she guides Æneas to Anchises, who himself gives the necessary instruction. — *venerata, when duly honored* (passive, § 35, 1, g; G. 182, 2).

462. *ingentem Trojam = a greater Troy.*

464. *gravia, the final a is long probably, by an earlier quantity. — secto elephanto*: ivory was chiefly used in thin plates, for inlaying.

466. *Dodonæos*: according to one story, Helenus had settled at Dodona. The brazen vessels made there were said to ring like a bell at the touch, being wrought or cast, probably, in a single piece.

467. *loricæm . . . trilioem, a cuirass woven three-ply with links of gold.*

468. *conum . . . galeæ = a helmet with glittering crown and waving crest.*

469. *sua, appropriate.*

470. *duces, guides.*

471. *remigium, outfit of oars* (viii. 80). — *armis, armor, &c.* Hence *socios* is inserted, as these would be a personal and honorable gift.

473. *ne qua mora, that there might be no delay, while the wind blew fair.* Lit. the wind is said to be hindered, cf. 481.

477. *arripe, hastily make for.*

478. *tamen, i. e. though you are hasting towards it.*

480. *quid demoror, why do I delay the rising winds?* i. e. detain you from sailing with them.

482. *digressu, parting, each to go his own way* (*dis*).

483. *pluratas, embroidered with gold thread.*

484. *neo cedit honore, is not behind* (her husband) *in respect*; parallel with *v. 474*. (Most editions have *honori*, with the general meaning that she does not fall short of the honor due him. The doubt is an old one.)

487. *longum amorem = the constant love.*

489. *mihi sola super, alone remaining to me.* Astyanax, the child of Hector and Andromache, had been hurled from the walls of Troy by the hand of Pyrrhus.

491. *pubesceret*, *would be growing from boyhood into youth*.
493. *fortuna peracta*, i. e. they have had their share of adverse fate, and are at length securely happy.
496. *semper cedentia*, *ever retreating*, in allusion to the instructions just given by Helenus.
499. *fuert* (fut. perf.), *shall prove to be*.
502. *olim*, *hereafter*.
503. *Epiro, Hesperia*, *in Epirus and in Italy*.
504. *unam faciemus Trojam*: the allusion is probably to the town of Nicopolis then lately established by Augustus in Epirus: in the charter of this town, it is said, the Epirotes are spoken of as "kinsmen of the Romans." — *unam animis*, *one in soul*.
506. *Ceraunia* (Thunder-range), the Grecian headland nearest to Italy.
510. *sortiti remos*, *casting lots for the oars*, i. e. assigning each man to his watch. Apparently not all were on duty at the oar at once.
511. *curamus*, *refresh* (a standing expression for eating and drinking). — *inrigat*, *refreshes* (*bedews*, i. 692).
512. *acta*, *borne* on her car. — *horis*: the *ῥαυ* (Seasons) manage the horses of the gods in Homer (Il. viii. 433). Here, however, the conception is changed from the seasons to the hours of the night.
515. *sidera notat*, compare Od. v. 271–275.
516. *pluvias*, on account of the rains attending their rising.
517. *Oriona* (spondaic), *Orion with golden belt and sword*.
518. *constare*, *is quiet*.
519. *clarum*, *loud*. — *castra movemus*, a military expression, suggested by the trumpet-signal.
522. *humilem*, *low-lying*, as opposed to the hills (the shore).
523. *Italiam*: observe the effect of repetition and elision — the glad, hurried, and repeated cry of the men.
525. *corona*, see note, i. 724.
529. *ferre viam facilem*, *bring us an easy passage*, with a hint at bearing the vessels on their way. — *secundi*, *propitious*.
530. *orebrescunt*, *patescit* (notice the effect of these inceptives): *as the breezes swell, the port comes clearer into view*. — *portus*, the *Portus Veneris*, South of Hydruntum, in Calabria.
533. *curvatus*, *hollowed* by the effect of the east wind.
534. *asparagine*, a better spelling for *aspergine*.
536. *turriti scopuli*, *rocks like towers*, which throw their arms down (towards us) like a double wall.

538. *omen*: the first sight that strikes their eyes is naturally taken as a sign of the future.
539. *hospita*, see note, *v.* 377.
540. *bello*, *for war*.
541. *olim*, *at times*. — *idem* (plur.), *they also*.
542. *concordia* = *peaceably*. The epithet of the horses is transferred to the bridle. — *jugo* (abl. of manner), *with the yoke*.
544. *quæ* . . . *accepit*, i. e. by the omen of war.
546. *præceptis*, *according to the instructions*. — *quæ maxima*, *most weighty* (§ 48, 3, *d*; G. 618).
547. *adolemus*, see note, E. viii. 65.
548. *continuo*, *at once, when our vows have been duly paid*.
551. *Heroulei*: many legends connected Hercules with this coast, but that respecting the founding of Tarentum has been lost. — *si vera*, etc., belongs only to Hercules (so called if, &c.).
552. *diva Lacinia*, a temple of Juno.
553. *navifragum*, *dangerous to ships*, probably from gales, as the coast is not rugged.
554. *e fluctu* = *rising from the waves*.
555. *gemitus*, *moaning* of the distant whirlpool.
558. *nimirum*, *doubtless*.
559. *hæc*, emphatic, *these are*, &c.
560. *eripite*, *save yourselves*. — *pariter*, *with even stroke*.
561. *rudentem proram*, *the roaring prow*, said of the noise of the water at the bow, as the helm is suddenly put to starboard.
564. *curvato gurgite*, *on the swelling flood*. — *et idem*, *and again*.
565. *desedimus*, *we find ourselves sunk (we have settled, therefore are down: § 58, 5, R; G. 228, 2)*.
566. *scopuli*, *the rocks* at the bottom (perverting the original sense of the word).
567. *rorantia*, *wet with spray*, which, high as we were, was tossed above our heads.
570. *portus* . . . *immotus*, *a haven still and far from approach of winds*. — *ingens ipse*, *ample in itself* (and safe enough), but for the thunders of neighboring Ætna.
571. *ruinis*, the crash of falling bodies within.
572. *prorumpit*, *pours forth*. — *nubem*, a kind of cognate accus.
573. *turbine* . . . *favilla*, *with pitch-black* (i. e. thick) *wreaths of smoke and glowing embers*.
575. *viscera*, "the soft parts," i. e. liquid lava.

577. *glomerat, hurls in eddies.*
 579. *urgueri, is buried deep* (indicating the oppressive weight).
 580. *flammam exspirare, breathes out through bursting craters the flames*, i. e. those with which the giant had been pierced. Other accounts make the giant's name Typhoeus, the most dreadful of the Titans who warred against the gods.
 581. *mutet latus, shifts from one side to the other in his agony.*
 582. *subtexere fumo, line with wreaths of smoke.*
 583. *immania monstra, the prodigious horrors.*
 587. *nox intempesta, the dead of night.*
 590. *maeae suprema, the last extremity of starvation.*
 591. *cultu, plight, condition* (as resulting from care, food, &c.).
 593. *respicimus, we look back*, as we are coming to our ships.
 594. *consertum spinis, pinned together with thorns.*
 597. *paulum*, opposed to *mox* below.
 600. *spirabile lumen*, "the breathing air." Open air and daylight are often confused in ancient poetry, cf. *ferre in auras, to bring to light*.
 601. *tollite, take me on board* ("lift"), see vi. 370.
 602. *scio = I admit.*
 604. *injuria, the wrong of my guilt.*
 605. *spargite = tear me to pieces and cast me.*
 606. *si pereō, if* (as appears) *I must perish* (§ 58, 2, c; G. 219): observe the hiatus.
 607. *genibus volutans, grovelling on his knees.*
 608. *qui, what manner of man.*
 611. *præsenti pignore, with immediate pledge*, i. e. for the moment.
 613. *infeliciois, ill-fated*, with reference to his long wanderings.
 615. *paupere*, gives the reason for his taking service in the army.—*fortuna*, i. e. my condition of poverty: *would I had been content!*
 618. *sanle*, etc.: these descriptive ablatives are equivalent to an adjective phrase (§ 45, 5) qualifying *domus*.
 621. *nec visu facilis = one whom you cannot look on without terror.*
 623. *vidi egomet*: a repetition of the story in Od. ix. 289–293.
 629. *discrimine tanto, in such an emergency.*
 634. *sortiti vices, taking our place by lot.*
 635. *terebramus*: as Homer describes it, Ulysses twirls the stake "as a ship-carpenter bores with an auger," while his companions hold it (Od. ix. 384).

636. *latebat*, was *hid* under the projecting brow (cf. Theocr. xi. 31). The one eye which makes such a savage feature in the picture of the Cyclops is by some mythologists made a myth of the "eye of day;" and the whole story another fable of the sun's light quenched in burning clouds (see next line).

637. *olipel*, a large round glittering shield of brass.

642. *lanigeras* . . . *pressat*: compare the song of Polyphemus, Ovid, Met. xiii. 821-830.

646. *cum traho*, since I drag out my life in forests, among wild lairs of beasts.

647. *ab rupe*, from [my look-out on] a rock. Heyne and others make it "as they come from the rock."

648. *tremesco* = I still tremble afresh.

649. *victum infelicem*, a wretched food.

650. *volsis radicibus*, torn up by the roots.

651. *primum*, at length for the first time.

652. *fuisset*, subj. of informal indir. disc. standing for future perfect, § 66, 1, c.

653. *addixi*, I made myself over, a word of complete surrender, taken from Roman law.

657. *nota*, familiar, so that he could find his way by groping.

658. *lumen*: "the light of the body is the eye."

659. *trunca* . . . *firmit*, a broken pine in his hands guides and steadies his steps.

665. *medium*, cf. v. 73, note.

667. *sic merito*, as he deserved (*sic* referring to *accepito*).

668. *proni* . . . *remis*, bending low on our eager oars.

671. *nec potis æquare*, and cannot keep up with the waves, i. e. of our ship borne by them (*potis erat*, older form of *poterat*, used also with the verb omitted).

677. *nequiquam*, i. e. harmless in the distance.

678. *Ætneos*, dwellers on *Ætna*. — *cælo*, to the sky.

679. *quales*, etc., as when, on a lofty summit.

681. *Dianæ*: the cypress is sacred to Diana as *Hecate*, or goddess of the Lower World (see vi. 13, 247).

682. *rudentis excutere*, to shake out our rigging (v. 267), i. e. the clewlines.

684. *contra* . . . *cursor*: this passage is at best unsatisfactory. For want of better, render, on the other hand the commands, &c., warn [my companions] not to hold their course between *Scylla* and *Charybdis*, either way with little difference of [danger of] death.

685. *ni*, old form for *ne*.

686. *retro*, *directly back* whence they came. It would seem that they could not with advantage beat much to windward, hence the only other course with a southerly wind (as it seems to have been) was eastward again.

690. *relegens errata*, *retracing his wanderings*.

692. *Sicanio sinu*, i. e. the Great Harbor of Syracuse; the island of Plemyrum (Plemurium, R.) or Ortygia is the site of the "old city." Why not Syracuse? Perhaps because it was better known, and so not so well adapted to mythical treatment.

693. *undosum*, *wave-washed*.

695. *Arethusa* (see note, Ecl. x. 1, and Ovid, Met. v. 571-641): *at thy mouth, Arethusa, mingles with the waters of Sicily*.

697. *numina magna*, *the mighty divinities*: probably Diana, to whom the Island of Ortygia was sacred, and Apollo, almost always associated with her.

698. *stagnantis*, i. e. the river overflowed the banks, a source of fertility.

700. *fatīs . . moveri*: the people of Camerina had been divinely warned not to drain a certain marsh, which they did in spite of the oracle; but the enemy, entering that way, captured the city.

702. *immanis . . . dicta, Gela*, *so called from the name of its impetuous stream*. (The doubled *i* as in *fluvii* occurs only in one other place in Virgil, ix. 151.) — *Gela*, *ā* long as in Greek.

703. *Acragas* (or *Acragans*), *Agrigentum*, the modern *Girgenti*.

705. *datīs velis*, i. e. probably before the wind, as just here the coast turns much more to the northward, and we must suppose a change.

707. *inlætabilis*, on account of the death of Anchises.

711. *periculis*, see i. 615.

712. *Helenus*, see *vv.* 381-432.

713. *Celæno*, *vv.* 253-257.

714. *hic, hæc*, both refer to the passage to Drepanum. For the gender, see § 47, 2, *e*; G. 202, 5.

717. *renarrabat*, not telling them a second time, but going over them a second time in story.

718. *quievit*, *went to rest*; cf. i. 748, *noctem trahebat*.

BOOK IV.

In the episode of Dido, contained in this book, Virgil has not only come nearer, perhaps, than any other ancient writer to the tone of modern romantic feeling, but he has succeeded in giving, with remarkable skill, the picture at once of a fond woman and an oriental queen. It will be remembered that at the time this part of the Æneid was composed, the incidents of Actium were still fresh, and that the defeat of Antony and the death of Cleopatra had produced a most powerful effect on the Roman imagination. Many traits of the royal and imperious Dido, and particularly the passion of barbaric wrath, pride, and despair, in her last moments, seem to be suggested by the story of the Egyptian queen, and find their best parallel in Shakespeare's Cleopatra.

1. *at*, contrasted with *quievit*, end of Book iii. — *gravi . . cura*: notice the interlocked order and the place of the adjective before the cæsura and the noun at end. — *cura*, a sore distress, a regular word for the pangs of love. — *sauola* (always of heavy wounds), *stricken*.

2. *venia*, i. e. it feeds upon her blood. — *carpitur*, is consumed: the image being of a flame, which catches successively upon the objects within its reach.

3. *multa multus* (adj. for adv.) = *one after another*. — *recursat*, comes back to her thought. The four causes are moral character (*virtus*); nobility (*gentis honos*); personal beauty (*vultus*); eloquence (*verba*).

5. *nec dat*, and allows not.

6. *postera Aurora*, the following dawn.

7. *unanimam*, sympathizing.

8. *male sana*, distracted.

9. *insomnia*, dreams (*ἐνύπνια*), caused by her suddenly awakened love. — *suspensam*, anxious, as in *cura*, above.

11. *quam forti pectore et armis* (sc. *est*), how brave his heart and [deeds of] arms! It is far better to take the words as referring to moral qualities, as *timor* (v. 13) is obviously opposed to them. The whole thus becomes much more striking. "What a noble mien, what heroic mind and doughty deeds! in fact he must be of divine descent, for common souls are recognized by fear." Here *quibus*, etc., is dictated by compassion, as the first is by admiration, and v. 15 gives the natural conclusion. The rendering imitated by Tennyson is less satisfactory.

"O noble breast a

Idyls of the King.

13. *degeneres*, etc., *but ah! tossed by what fates, what wars, proved to the utmost, did he recite!* — *exhausta*: the image is of drawing out all the contents of a well or cistern.

16. *ne . . . vellem*, *not to think of, &c.*

17. *deceptam . . . fefellit*, *cheated me, betrayed by death.*

18. *pertæsum* (impers.), *utterly weary.* — *tædæ*, torches had a conspicuous place in marriage rites, cf. v. 167.

19. *potui*, *I might have perhaps* (§ 59, 3, *e*; G. 246, R³).

21. *sparsos Penates*, *my household gods stained.* — *fraterna*, *by a brother's murder.*

22. *inflexit sensus*, *has changed my feelings.* — *animus . . . impulit*, *has moved my heart to waver.*

24. *ima tellus*, *the depths of earth.*

27. *resolvo*, *make void* (ii. 157).

29. *abstulit*, *has borne away with him.*

31. *magis dilecta*, *dearer to thy sister than light* = *sister, dearer to me than life.*

32. *sola . . . juventa*, *wilt thou wither, sorrowing alone, all through thy youth* (compare Tennyson, "To her, perpetual maidenhood").

33. *nec . . . noris*, *nor know dear offspring, or the joys of love?*

34. *Manis*, referring back to *abstulit*, etc., v. 29: *think you that ashes on the buried shades can care for this?* i. e. those are all that is left of your former husband, and what interest can they have in your action?

35. *esto*, *true*, referring to the following. — *mariti* = *suitors*; *ægram*, *in thy grief.*

36. *Tyro*, abl. of place from whence, cf. § 54, 2, *b*.

37. *Africa terra*, *the Afric land*; *triumphis dives*, i. e. warlike and victorious.

38. *placito*, *pleasing to you.* — *amori*, dative, partly an imitation of Greek, and partly an extension of such uses as *resistere*, *obstare* (§ 51, 2, *g*; G. 344, R³).

39. *quorum arvia*, see i. 339, 563.

41. *infreni*, *riding without bridles*, from the habit of the Numidians. — *inhospita*, on account of the marauding tribes on the shore.

42. *deserta siti*: the wild tribes of the desert here hinted at — like the modern Bedouins — alarm the imagination still more than a regular force.

44. *Germani*, see i. 361.

45. *Junone secunda*: Juno both as tutelar divinity of Carthage, and as goddess of marriage.

46. *hunc*, i. e. hither.
47. *quam* = *qualem*.
48. *conjugio tali*, under such an alliance.
49. *quantis rebus* (dat.) = *to what a height*.
50. *sacris litatis*, i. e. having propitiated the Manes by fit offerings. — *litare* means properly to sacrifice with favorable omens. The poets add a cognate accusative, which, as here, becomes subject of the passive.
52. *descevit*, has spent its rage.
53. *quassatæ*, sc. *sunt*. — *tractabile*, sc. *est*.
55. *solvit pudorem*, did away her scruple: *pudor* is that feeling of shame which rises from self-respect.
57. *bidentes*, the name given to the sheep during the second year; when two of the eight "milk-teeth" (in the lower jaw only) drop out, and are replaced by two large conspicuous permanent teeth, so that, till the beginning of the third year, when two more are replaced in a similar way, the creature looks as if it had only two teeth in all. This sacrifice was a kind of sin-offering.
58. *Cereri*, Ceres, "the lawgiver," Apollo, and Bacchus, as well as Juno, have to do with marriage rites.
59. *Junoni*: Juno was the special guardian of women, each woman having her own Juno, as every man his *genius*. She presided over marriage, and (as *Lucina*) over child-birth.
61. *vacœ*, the cow, apparently, to Juno alone.
62. *spatiatur*: before a sacrifice, the Roman performed a slow measured movement before the altar, holding a lighted torch. — *pinguis*: the portion laid upon the altar consisted principally of bones and fat.
63. *instaurat diem donis*, renews the offerings the next day. This repetition seems to be caused by the anxiety of Dido to secure the favor of the gods. It is possible, also, as suggested by Ladowig, that the omens may have continued unfavorable. — *reclusis*, opened.
64. *spirantia exta*, the palpitating organs. — *inhians*, gazing (with open mouth).
65. *ignaræ*, in supposing these sacrifices and omens can avail.
66. *est . . . medullas*, the subtle flame consumes her vitals: many take *mollis* with *medullas*.
69. *conjecta sagitta*, when the arrow has reached its mark.
71. *pastor agens*: the figure is of an accidental shot by a shepherd, which has taken effect without his knowledge. — *volatile*, flying.

75. *paratam*, emphatic: *already prepared*, so that he need seek no further for a city yet to be built.

78. *demens*, *heedless*, since it would only inflame her unhappy passion.

79. *pendet ab ore*, *hangs on the lips*.

80. *lumen . . . premit*, *the moon in her turn hides her light*.

82. *stratis relictis*, *the couch in the banquet-hall which he has left*.

84. *Ascanium*, who has now returned to his father in his proper shape.

85. *infandum amorem*, *the love that might not be told*. — *si possit*, *to try if she can*.

89. *machina*, *enginery*, probably the crane or windlass that remains useless at the top of the unfinished wall.

92. *adgreditur*, *accosts*, used of the one who begins the dialogue.

93. *vero*, *truly* (ironical). — *refertis*, *you win*: used of carrying away the prize won in battle.

96. *nec . . . fallit*, *and it does not escape me, either, that in fear of our walls you have had in suspicion*, &c.

98. *quo*, etc., *to what end with all this strife?* Many editions have *certamina tanta*.

100. *exercemus*, *maintain*.

101. *trahit . . . furorem* = *has caught the madness* (and feels it) *throughout her frame*.

102. *communem* (pred.), *in common*, i. e. with joint authority.

104. *dotales Tyrios*, *the Tyrians as her dower*: i. e. the portion brought by the wife to her husband (*dos*), not the marriage-portion settled upon the wife, as among the Germans (Tac. Germ. 18). The gift is here supposed to be given to Venus, as if she too were to be made a tutelar diety of Carthage.

105. *simulata mente*, *with assumed feeling*. — *enim*, i. e. she matches craft with craft.

107. *quis . . . abnuat*, *who so foolish to refuse?*

109. *quod memoras*, *as you say*.

110. *sed . . . feror*, *but I am borne by the fates, uncertain whether*. — *si*, § 67 2, f; G. 462².

111. *Tyris*, etc., i. 732.

114. *exceptit*, lit. took her up, i. e. answered.

116. *confieri* (conficio), *be established*, § 37, 7, end.

119. *Titan*: the name of the old nature-divinities displaced by the gods of Olympus, applied afterwards, very appropriately, by eminence to the sun-god. — *retexerit*, *shall reveal*.

120. *his*, dat. after *infundam*, *I will pour on them*.

121. *dum trepidant alæ*, while the bands [of huntsmen] hurry hither and thither: the *alæ* are properly the outriders or "beaters" who drive the game towards the grand *battue*, as cavalry serve as skirmishers in battle. — *indagine*, closing-up, the process by which the game are hemmed in at the skirts of the wood.

123. *tegentur*, will be wrapped or hidden.

125. *si mihi certa*, i. e. if I can rely on it.

127. *hio hymenæus erit*, this shall be their marriage-rit. Conington gives *Hymenæus*, the god of wedlock; the presence of *Juno*, *Venus*, and *Hymen* being supposed needful to make the marriage perfect. — *non adversata*, not objecting.

128. *dolis . . . repertis* (abl. abs.), smiled at the transparent craft of *Juno*.

130. *jubare exorto*, when the beam shot forth.

132. *odora canum vis* = the keen-scented pack of hounds.

133. *thalamo ounotantem*, delaying in her chamber. — *limina*, the palace door.

135. *sonipes* = the prancing steed.

137. *chlamydem*: the *chlamys* was a round cape, fastened by a clasp over the shoulder.

138. *nodantur in aurum* = are gathered into a knot with gold.

142. *agmina jungit*, brings the bands together, i. e. his own with the other.

143. *qualis . . . Apollo*, like *Apollo*, when he quits the wintry *Lycia*, &c. Many tales spoke of the journeyings of *Apollo*, which may have reference to the abode of the summer and winter sun, though the description is purely fanciful and pictorial. One of his abiding-places was among the *Hyperboreans* of the distant north.

145. *instaurat*, repeats after interruption.

146. *fremunt*, make a confused noise. — *ploti*, stained with paint, like the ancient Britons. The *Agathyrsi* are an *Hyperborean* people.

147. *molli . . . fingens*, shaping his loose locks, he confines them with the soft garland.

149. *segnior*, less briskly.

150. *tantum decus*, an equal glory (with *Apollo*).

152. *dejectæ*, driven down.

154. *transmittunt campos*, deer course the open fields.

158. *pecora*, domestic flocks (as he calls them).

159. *fulvum*, a deer with a reddish tinge, as we should say a real lion.

In French, wild animals are called by the general name *bêtes fauves* (*fulvæ*).

164. *tecta*, *shelter*. — *amnes*, *broad rivers*, a descriptive exaggeration: the word is properly applied to navigable streams.

166. *pronuba*, *bridal attendant* (not a regular epithet of Juno): the title is properly given to a matron who conducts the bride to her apartment. The imagery here is of ambiguous tokens of marriage: lightnings represent the torches, and the sounds of the tempest the shouts, while the gods of earth and air attend the ceremony.

167. *dant signum*, apparently as *auspices nuptiarum*. Originally the omens were taken at a wedding, and in later times persons attended as *auspices* using some set form of words, though no omens were actually taken. Here Tellus and Juno seem to be conceived as *auspices* and to give the signal for the marriage to proceed. At the same time the ceremonies which belong to each of them (the phenomena of the air and the effects of the storm on the earth) are added, in chiasitic order.

168. *conubiis*, *dative*. — *ulularunt*, used of the festive cries or song which accompanied the marriage procession. — *summo vertice*, i.e. of the trees. As *ignes* refers to the lightning, so *ulularunt* appears to represent the roaring of the wind in the tree-tops.

170. *specie*, *by appearances*.

171. *nec jam . . . amorem*, *she no longer broods over a secret love*: *meditari*, is to dwell upon repeatedly in thought.

172. *prætexit*, *weaves a veil over*.

173. *Fama*: compare the description of the House of Fame, Ovid, *Met.* xii. 39-63.

176. *primo*, *at first*.

178. *ira deorum*, *in wrath at the gods*. The Titans who scaled Olympus were sons of Earth; and when they were cast down to Tartarus, Earth in anger produced the new brood of Giants. Cæus was of the former, Enceladus of the latter.

182. *subter*, *beneath*: apparently every feather has an eye (like those of Argus, set in the peacock's tail).

185. *stridens*, *whizzing* from the swiftness of her flight. The reference is perhaps to the buzz of rumor.

186. *lucē*, *in the daylight*. — *custos*, *keeping watch*.

188. *tam*, *as often*.

193. *hiemem . . . quam longa fovere*, *are making the whole winter long a time of cheer*. In fact, the winter is interrupted by

the divine message (v. 222): *quam longa* (sc. *tam longam*), as long as it shall last.

195. *foeda*, *baleful*.

198. *Hammone*, "Jupiter Ammon," the great god of Thebes in Egypt. Iarbas is here represented as having extended his worship into Libya. — *Garamantide* = *Libyan*.

200. *vigilem ignem*, a fire never suffered to go out was kept on the altar of Ammon.

201. *excubias* (appos. with *ignem*): the fires are poetically called *watchmen* of the temple.

202. *solum, limina*, better nominative, but by some taken as under the same construction as *ignem*. In either case the whole is to indicate frequent sacrifices and festivals.

204. *inter numina* = *in the very presence of the gods*, i. e. with their visible forms (statues) about him.

206. *nunc* (emphatic) = *never till now*: see note, v. 198. — *plotis epulata toris*, *banqueting on embroidered couches*, a general phrase for Moorish pomp and luxury.

208. *an te . . . horremus*, *is it in vain we stand in awe of thee?* The alternative is either that Jupiter does not see or that he cares not for mortal affairs. So that the fear of the gods is in vain.

209. *cæci*, i. e. do thy lightnings strike blindly? So *inania*, *unmeaning*.

212. *litus*, i. e. territory by the sea.

213. *loci leges*, *authority over the region*.

214. *dominum*, *as her lord*, said scornfully.

215. *ille Paris*, both as vain and luxurious, and as the successful suitor of another's wife. — *semiviro*, *unmanly*, a later epithet of Phrygians (partly on account of their dress, cf. ix. 616), but not of the Trojans of the heroic age.

216. *mitra*, a Phrygian cap, having lappels which covered ears and chin. — *madentem*, *damp* with perfumes.

217. *subnexus*, *tied under the chin*. Any thing worn on the head, except for defence in battle, was a mark of effeminacy. The Emperor Hadrian "marched on foot and bare-headed over the snows of Caledonia and the sultry plains of Upper Egypt" (Gibbon).

218. *quippe*, *while we*, *forsooth* (with sarcasm). — *famam*, *story*, that the gods help mankind.

219. *aras tenentem*, "holding the horns of the altar," as appealing for protection or revenge.

222. *Mercurium* (cf. Od. v. 28-42): *Mercury*, the Italian god

of merchandise (*merx*), was identified because of this attribute with the Grecian *Hermes*, the proper messenger of the gods.

225. *expectat, lingers*. — *non respicit, has no regard to the cities assigned him*.

227. *non . . . promittit, his beauteous mother pledged him to be not like this*.

228. *ideoque, or for this end*. — *bis*: *Æneas* was rescued by *Venus* from *Diomed* (Il. v. 311–317), and from the flames of *Troy* (*Æn.* ii. 589–633).

229. *sed fore, but [promised] that he should be one who should govern Italy, big with [the future destinies of] empire and sounding with the din of war*: including the warlike story of after ages, as implied in v. 231.

233. *molitur laborem, attempts the task*.

235. *spe, hiatus*. — *inimica, hostile*, in anticipation of later history.

237. *naviget*: this one word of command contains the whole (*summa*).

242. *virgam, the rod* twined with two serpents, familiar as the emblem of commerce.

244. *resignat, seals fast*. [*Re* in composition has exactly opposite meanings. In this word almost if not quite always it means to *undo* the action of the verb. Hence many commentators take it here in that sense. As this does not give a satisfactory meaning to the passage, it seems better to take it in the intensive sense which is common along with the other in *relego, recludo, revincio, repagula* (re-pag as in *pango*), *refixo, redimio, recingo*. This word *resigno* is also used in the sense of *rescribo*, which shows that undoing was not the only meaning. Under this view *hac animas . . . mittit* expresses the powers of the rod in the world below, the remainder its powers on the earth.]

245. *illa fretus = with this aid*: here begins the narrative again. — *agit, sets in motion*.

247. *Atlantis duri, of much-enduring Atlas*. There is a special fitness in this, as *Maia*, *Mercury's* mother, was the daughter of *Atlas*.

248. *cinctum . . . caput, whose pine-grown head is ever girt with black clouds*.

251. *senis, the ancient one*: not merely the personification of a mountain, but a mountain which was at the same time a demigod.

252. *paribus nitens alis, poised on even wing*.

253. *ad aquas, near the water.*
257. *litus . . . secabat*, i. e. skimming near the water, his flight cut between the sandy shore and the stormy deep.
258. *avo*, see note, v. 247.
260. *novantem*, i. e. planning new structures, to take the place of the *magalia*.
261. *stellatus iaspide*, set with jaspers (like stars).
262. *læna*, a thick woollen cloak, much used under the empire instead of the *toga*, and of a "warm" purple (*ardebat murice*). The whole description is here apparently a mark of luxury. — *ardebat*, blazed.
264. *discreverat*, had broidered — with different color, gold-thread on purple.
265. *invadit, attacks* (like *aggreditur*, but stronger). — *altæ*, a hint at the future grandeur and hostility of Carthage.
266. *uxorius*, devoted to your bride.
269. *torquet*, spins sky and earth, i. e. guides their revolution.
273. *neo super*, etc., see v. 233.
274. *spes Iuli*, i. e. the hope connected with Iulus as your heir. The name, in this connection, seems particularly to point at the Julian house: *Ascanium*, the son, *Iuli*, the heir.
277. *medio sermone*, abruptly.
279. *amens*, bewildered.
283. *quid agat*, a sort of indir. discourse: *what shall he do?* — *ambire*, approach (indirectly), with the special view of propitiating.
285. *dividit*, sends in various ways.
286. *rapit*, hurries; *versat* (intens.), turns rapidly.
287. *alternanti*, vacillating (whether to inform Dido or not).
289. *aptent*, cogant (subj. of indir. disc. after the implied verb of ordering), directs them to equip, to gather, &c.
290. *arma*: perhaps for defence in case of interference; but not, necessarily, any thing except the outfit of rigging, &c., for the voyage. — *rebus novandis*, dative, § 73, 3, b; G. 430.
291. *optuma*, kindest, a mere epithet.
293. *temptaturum* (sc. *esse*), depending on the idea of saying implied in *vocat*.
295. *faceant*, make haste to do.
297. *excepit*, caught a hint of.
298. *tuta* = however safe. — *eadem*, see v. 190. — *impla*, cruel.
300. *inops animi* = *amens*.
302. *Thyllas* (dissyl.), the priestess of Bacchus, probably from

θῶα, to rush headlong; possibly from *θῶα*, the branch of juniper or fragment of cedar borne in the procession. — *trieterica* (Greek) *orgia*, triennial festival of *Bacchus* in Thebes. *Cithæron* is the mountain-range south of Thebes, where the night orgies took place.

304. *ultro*, before he has found heart to speak.

305. *sperasti, etc.*, did you even hope, faithless one, that you could hide so great a wrong, and steal silently from my shores? (i. e. not only go, but conceal your going).

307. *data dextera* = *plighted faith* (i. e. love, honor, not pity).

309. *hiberno sidere*, under a wintry sky.

311. *quid, say.* — *si non*, i. e. if you had a place to go to instead of being a wanderer.

313. *peteretur, etc.* = *would you seek Troy through the billowy deep?*

314. *mene fugia, is it me you shun?* — *te . . . oro, I pray you, by these tears, &c.*

316. *conubia, our union;* *hymenæos*, the formal marriage which should follow.

317. *quicquam meum, any thing in me.*

321. *infensi Tyrii*, i. e. my own people are indignant.

322. *qua sola, etc.*, that fame (as a faithful widow) by which alone I might aspire to the skies.

323. *moribundam* (stronger than *morientem*), in the agony of death.

324. *hoc nomen*, i. e. of guest. It is said that this passage was recited by Virgil with peculiar pathos.

325. *quid moror, why do I delay to die?* — *an, is it?*

327. *si qua suboles*: many heroes of the ancient legends had children by their forsaken brides; and Dido, throughout, regards her own union with *Æneas* as a true marriage (compare *v.* 33).

328. *ante fugam*, still in the tone of reproach.

329. *tamen, after all.* The word always implies a concession (although, &c.), when there is none expressed. Here it is, "though I had you no longer."

330. *capta, betrayed.*

331. *immota*, compare *vv.* 369, 370. — *equidem, certainly.*

332. *obnixus, with a struggle.*

335. *promeritam*, referring to *v.* 317.

337. *pro re, for my act*, opposed to *ego, v.* 333, his personal feelings. — *abscondere fugam, to conceal my flight*, i. e. to escape secretly by stealth (*furto*).

338. *nec conjugi . . . tædæ*, nor have I ever made pretence marriage: strictly, held out the marriage torch, which was before the bridal pair. The two clauses *neque . . . nec* are justification of his good faith. I have concealed nothing, failed in no promise.

339. *hæc fœdera*, i. e. the alliance of marriage.

340. *meis auspiciis*, by my own authority. The military commander-in-chief, and only he, had the right of taking the auspices and what he did in the exercise of his own responsibility was to be *suis auspiciis*, as opposed to the acts of subordinates.

341. *componere curas*, to lay my griefs to rest in my own way (sponte mea).

342. *primum*, i. e. it would be my first choice.

343. *colerem, manerent* (contrary to fact, continued action present time): I should even now cherish the dear relics of my kindred, and Priam's lofty halls would still remain.—*posuissæ* expresses momentary action.

344. *recidiva*, etc., with my own hand I should have founded new Troy for her conquered sons.

345. *sed nunc*, but now [as it is]. — *Gryneus, Lyciæ*, names referring to Asiatic oracles of Apollo (at Gryneum, and Patara perhaps referred to in some legends of Æneas).

347. *hic, hæc*, i. e. Italy: for gender, see note iii. 714.

348. *Phœnissam*, opposed to *Teucros*, as *Karthaginis Ausonia*.

349. *quæ tandem invidia*, pray what jealousy should there be that, &c. — *considerare*, depending on *invidia est = invidetis*.

350. *et nos*, we too, i. e. as well as you.

351. *Anchisæ*, compare vi. 694–696.

353. *turbida*, i. e. anxious lest Æneas should fail of his purpose.

354. *puer Ascanius injuria*, the wrong done to that dear boy, sc. admonet, from preceding line.

355. *fatalibus*, destined (v. 82).

356. *nunc*, and now [not only these but] even, &c. — *interpretæ* spokesman.

357. *utrumque*, i. e. both yours and mine: I swear by our lives.

360. *incendere*, to torment.

362. *jamdudum tuetur*, has all along been eyeing askance.

366. *duris cautibus horrens*, rough with cruel cliffs.

368. *quæ . . . reservo* = what greater thing can there be, for which I should keep my passion reserved?

371. *quæ quibus* (both interrog.), *what shall I say first, and what next?* — *jam jam nec*, *no longer now*.

372. *nec oculis æquis*, i. e. the very gods are unjust.

373. *fides*, since a pledge has been broken by one whose life I saved in the circumstances following.

376. *nunc* (emphatic), it is just now, when most fatal to me.

378. *horrida jussa*, *those frightful orders*: compare the expression with the emphasis Æneas lays in *v.* 356.

379. *sollicet*, etc. (iron.), *doubtless this is a task for the heavenly powers, a care to vex them in their repose*.

381. *ventis, undas*, hinting at the perils which she hopes he may not escape.

383. *Dido*, acc., object of *vocaturum*.

384. *atris ignibus*, *with smoky torches*, as the Furies are represented (*vii.* 456). — *sequar*, etc., i. e. living and dead I will pursue you.

386. *umbra adero*, *I will haunt you like a shadow*.

387. *veniet fama*: the shades below were supposed to receive intelligence from earth through those newly dead.

388. *auras*, i. e. the light, the free air of heaven.

392. *thalamo* (dat.), *into her chamber*.

395. *animum labefactus*, *melted at heart (wavering in mind)*.

397. *tum vero*, i. e. then more than ever.

399. *frondentis remos*, [boughs for] *oars, still leafy* (cf. *i.* 552).

401. *migrantis cernas*, *you might discern them* (from a distance) *on their way*.

405. *calle angusto*, *on their narrow track*, as the manner of ants is.

407. *fervet*, *is alive*.

409. *fervere*, by an earlier quantity.

410. *arce ex summa*, *from the topmost citadel*, where her palace appears to be, like Priam's.

414. *animos*, *her proud heart*.

415. *frustra moritura*, *so as to die in vain*.

418. *coronas*, as offerings to the gods.

419. *si*, etc. (= *siquidem*), *if* (i. e. since) *I have been able to look forward to this great sorrow, I shall also be able to endure it*.

420. *miserae tamen*, *yet wretched* (as I must be), *do me this one favor*.

421. *solam*, i. e. more than all others.

422. *colere*, [is wont] *to regard*.

423. *mollis aditus, the easy approaches.*

424. *hostem superbum, the haughty stranger:* the names for stranger, enemy, and guest easily shaded into one another. Of these, *guest* was probably the original meaning of this word.

426. *Aulide*, see note ii. 116. Aulis was the gathering place of the Grecian fleet.

427. *nec . . . revelli, I have not disturbed the ashes or the shade of Anchises:* an allusion to a story that Anchises' bones were taken from the tomb by Diomed, but afterwards restored to Æneas. The *Manes* would doubtless be disquieted at the violation of the sepulchre.

428. *cur neget* (i. e. since that is not so), *why then?*

430. *expectet*, etc., compare v. 309: at least let him wait for calmer seas and favorable winds.

432. *pulchro, beautiful—to him.*

433. *tempus inane, mere time;* with, perhaps, the special idea of its being useless to him as well as to her.

434. *dum doceat, until my fortune may teach me, subdued* [as I am], *how to grieve.*

436. *quam . . . remittam.* This line has been for centuries an insoluble riddle. The old sense approved also by Ladewig is more intelligible than any other. "*When he shall have granted the favor* (i. e. the short delay), *I will repay it many fold (cumulatum) by my death.*" Her death would be the best solution of the difficulty for Æneas, and so a boon. The *monte* of Ribbeck is almost ludicrous.

437. *talis*, acc. plur.

438. *fertque refertque, bears again and again.*

440. *placidas*, pred., [so as to be] *unmoved.*

449. *lacrimæ . . . inanes, only idle tears are shed* (by Æneas).

452. *quo magis peragat, that she may the more surely fulfil her purpose and forsake life.* Observe the irregular sequence of tenses, which is allowed by the different relation of the clauses.

456. *hoc visum, this sight she tells to none.*

457. *templum, a shrine* (same root as *τέμνω*, *cut*, and used of any spot consecrated by special rites). It was for the adoration of the *manes* of Sychæus, a Roman custom transferred to antiquity.

459. *velleribus, bands of wool.*—*fasta*, they were decorated for solemn occasions.

463. *queri*: compare Gray's *Elegy*—

"The moping owl does to the moon complain."

in fletum ducere, prolong her note to a wail.

468. **Tyrios quærere**, a striking image of loneliness : *she seeks her own people in vain in a deserted land.*

469. **Pentheus**, king of Thebes, who watched from a tree the mysteries of Bacchus, and was torn in pieces by the Bacchanals. In his madness, he is represented by Euripides as seeing all objects double. These appearances were familiar to the Romans on the stage.

471. **scœnia**, *on the stage*, in the "Eumenides" of Æschylus.

473. **in limine**, the regular seat of the Furies (compare vi. 279, 555, 574 ; vii. 343), that their victim may not escape.

475. **tempus . . . exigit**, *she considers with herself the time and way.*

477. **spem serenat**, *feigns calm hope.*

479. **solvat**, *set me free.*

481. **ultimus**, *remotest of lands.*

486. **mella, papaver** : honey and poppy-seeds were a favorite seasoning among the Romans, sprinkled on more solid food (**spar-gens**). The term **soporiferum** is merely descriptive of the plant : the honey-cake was not to put the dragon to sleep, but to win control over him by feeding him with dainties.

487. **solvere**, *deliver* from their griefs.

489. **sistere, vertere**, the ordinary feats of magic (see vi. 256 ; Ecl. viii. 99).

492. **testor . . . accingier** (old form of infin., § 30, 6, *c'*), *I call the gods and thee to witness, that unwilling I assume these magic arts.*

494. **sub auras**, i. e. in the open interior court, compare ii. 512.—**pyram erige** : compare vi. 214-231 ; E. vii. 91, note.

496. **impius**, in contrast to his usual epithet **pius**.

500. **tamen**, though her sister's request and her pallor might make her suspicious.

502. **morte**, *at the death.*

503. **jussa**, *the things bidden.*

504. **pyra erecta**, *having built a funeral-pile, in the inmost space, in the open air, heaped high (ingenti) with pine wood and cloven ilex.*

507. **intendit, wreathes**. For all these ceremonies, compare the passage referred to in Ecl. viii.

508. **effigiem** : apparently, the effigy of Æneas is to be burned on the pile, — concealing the purpose of which she is well aware (**haud ignara**) herself.

510. *Erebum, etc.*, of the hundred gods (a vague exaggeration), these are especially associated with magic rites. — *ter, thrice* (calls).

511. *tergeminam*: that is, Diana (Artemis) among the immortals, Luna (the Moon) as known to the dwellers on earth, and Hecate, as goddess of the lower world, and of magic (see note, vi. 35). She was represented with three corresponding forms.

512. *Averni*, see note, vi. 117, 229. The water here used is spurious.

514. *pubentes, downy, or luxuriant*. — *nigri veneni, deadly poison*.

515. *equi de fronte*: it was imagined that colts were foaled with a lump on the forehead which was bitten off by the dam, and which acted as a love-charm. If it were removed in any other way, the dam, it was thought, would refuse to rear the colt.

517. *mola, etc.* = *sprinkling the bruised grain with holy hands*.

518. *unum pedem*: certain rites were performed with one foot bare, as found in some ancient statues (cf. Ovid, Met. vii. 183).

519. *eonscia*, an allusion to astrology.

520. *si quod numen, whatsoever deity* (§ 59, a, N; G. 628) *has in charge those who love with unrequited love (non æquo foedere): oute*, dative of service.

523. *quierant*, plup. from *quiesco* (incept.), *had come to rest*.

526. *quæque, both those who dwell, &c.*

533. *sic adeo insistit, still here she comes to a stop*.

534. *en quid ago? ah! what am I doing?* i. e. why try to find a way of escape? — *inrisa*, an exaggeration, as only Æneas had deceived her, but natural in her state of mind.

535. *Nomadum*, a general term for the barbarous tribes.

536. *quos sim dedignata, though I have disdained* (subj. of charact., § 65, 2, e; G. 637).

537. *ultima . . . sequar, i. e. shall I humble myself to the most degrading exactions of the Trojans?*

538. *quiane juvat, because they are glad of the relief they had by my help?* (is it for this I can appeal to their gratitude?)

540. *fac velle, suppose I consent*.

545. *inferar, i. e. to follow him to Italy*.

546. *agam pelago, drive over the sea*.

548. *prima*: i. e. she is the real author of Dido's misery.

550. *non licuit = why was it not, &c.*

551. *more feræ, i. e. the life of a wild creature, solitary in the woods: so of Camilla, xi. ~~substantive~~ term for unmarried is*

"untamed." Some wild animals, the ancients thought—as the lynx—after the death of one mate never take another.

552. *Sychæo*: this may be taken as an adjective, or in a sort of appos. with *cineri*. Some editors put the comma after *cineri*, and some have the gen. *Sychæi*. — *servata*, see note, v. 550. The whole description well represents by its incoherency the state of mind of Dido.

555. *carpebat*, *was catching* (i. e. moments of slumber).

564. *certa mori*, *bent on death*, and accordingly reckless.

565. *non fugis*, *will you not fly?*

566. *trabibus*, i. e. the Carthaginian fleet. — *jam*, *presently*.

569. *varium*, neut. pred. (§ 47, 4, c; G. 202, R⁴).

571. *subitis umbris*, *the sudden apparition*.

572. *fatigat*, *chides*.

573. *vigilate*, *waken* (lit. be awake).

575. *tortos funes*, *twisted ropes*.

576. *sancte deorum*, *holy deity* (§ 50, 2, e; G. 371, R¹).

578. *sidera . . . feras*, *grant us propitious stars* (weather).

582. *litora*, i. e. *and now they have*, &c.

587. *æquatia*, *steadied*, i. e. right before the wind.

590. *abscissa*, *plucking*. — *flaventes comas*, *golden locks*, the color universally ascribed to heroic persons.

592. *non arma expedient*, *shall not my men bring forth their weapons?*

593. *navalibus*, *from the dockyards*. (A peculiar abruptness is given by the pause at the end of the fifth foot: notice also the rapid and hurried movement of the following verse.)

596. *nunc*, emphatic: *unhappy Dido! is it now first that your own wrong* [to Sychæus] *comes home to you?*

597. *cum dabas* (imperf.), *then they ought when you offered him the sceptre* = before you put the power in his hand.

598. *quem aiunt* (i. e. *ejus quem*), *of him who, they say, carries with him his country's gods*.

600. *non potui*, *could I not have?*

603. *fuerat, fuisset*, *might have been* (§ 59, 3, e; G. 246, R³); *granted it had* (§ 57, 5; G. 610).

605. *foros*, *the gangways*.

606. *exstinxem*, for *exstinxissem*.

607. *opera omnia terrarum*, *all deeds done on earth*.

608. *interpres* = *able to read*.

609. *trivis*, see note, E. iii. 26. — *ululata*, *invoked with shrieks*.

610. *Diræ*, see *v.* 473.—*di*, the special or tutelar divinity, which seems to have been represented as twofold: hence the expression *Manes*, and the custom of erecting two altars to the shade (*iii.* 63).

611. *meritum*, *deserved*, referring to *numen*, as the wrathful regard of the divinity (*C.*), which is to be directed to her wrongs (*malis*). There is underlying these curses the idea of the second sight of a person about to die.

614. *hic terminus hæret*, *this end* (of his wanderings) *remains secure*.

615–620. *at . . . arena*. These are the ominous lines which were opened by Charles I., when he consulted the *Sortes Virgilianæ* at Oxford. It will be noticed that they are so worded, that they do not prevent the expedition of Æneas from being one of final glory and success. The curses are literally fulfilled in the later fortunes of Æneas (see the later books of the *Æneid*), including his reign of only three years, and his body being swept away by the Numicius, or not found after the battle in which he perished.

619. *optata*, *longed-for*, a general epithet of light.

622–629. *tum vos . . . nepotes*: a prophetic imprecation of the Punic wars; which, though strictly fulfilled, yet made the proudest military glory of Rome.

623. *exercete*, *pursue*.

625. *exoriare . . . ultor*, *arise thou* (unknown) *avenger!*—*ali-quis*, because no one person is supposed to be meant, though no Roman could hear it without thinking of Hannibal.

626. *qui sequare*, *to follow* (§ 65, 2, *e*; *G.* 637).

627. *nunc*, *olim*, *now or hereafter*.

629. *ipsique nepotesque*, *i. e.* may the warfare begin at once, and not cease.

631. *quam primum*, *on the instant*.

633. *namque*: *for her own the dark tomb* (*oinis* for that which received the ashes) *held in her native land*.

634. *mihi siste*, *bring to me*, *lit. set* (the causative of *stand*) *before me*.

635. *corpus spargere*, *to sprinkle my body* for lustration, with holy water, a very ancient rite.

636. *pecudes*, the black sheep, sacrificed to Pluto (*Jovi Stygio*). The rite for which she is ostensibly preparing is to be a mock funeral, the *effigies* of Æneas and his *exuvie* being burned on the pile.

637. *sic veniat*, *i. e.* after having made such preparations.

638. *paravi*, see *vv.* 504-508.

640. *capitis* = *person*: the funeral pyre of the faithless Trojan, disguising that it is her own.

641. *anile*, i. e. bustling.

642. *cœptis immanibus*, *her horrid purpose* (lit. that which she has begun).

645. *inrumpit*, she rushes down from the tower, where she has been hitherto, into the open court.

647. *quæsitum munus*, *a gift sought for no such service*: probably an ornamental sword or dagger given her by Æneas; though this seems to contradict *v.* 507.

648. *hic*, *hereupon*.

651. *dulces*, etc., *dear while fate and the god allowed*.

654. *magna*, i. e. I shall go a famous woman.

656. *ultra virum*, etc., i. e. she has avenged her husband by carrying away her brother's money and people. — *recepit*, inflicted the *due* punishment.

660. *sic, sic juvat ire*, *thus, thus, I joy to go* (as she speaks these words, she is supposed to stab herself twice): i. e. though unavenged even thus I joy to go.

661. *hunc ignem*, the blaze of the pile which is about to be kindled. — *hauriat*, *let him drink it in*.

662. *Dardanus*, probably said contemptuously.

664. *comites*, *her attendants* (cf. *v.* 381).

665. *sparsas*, *blood-stained*.

671. *culmina* = *lofty abodes*.

675. *hoc illud?* i. e. was this the thing you meant?

676. *hoc rogas*, etc., *is this what the funeral pile, &c., were preparing for me?*

677. *quid*, etc., i. e. shall I complain that you did not let me die with you, or that you made me instrumental in your death?

678. *vocasses*, *you should have called me* (§ 57, 3, *d*; G. 266, R³).

680. *struxi*, *with these hands I built it* (the pyre). — *vocavi voce*, *I called aloud*.

681. *te posita*, *when you were laid out* (in death).

683. *data . . . abluam*, *grant me to wash her wounds in water, and to receive her last breath upon my lips*.

685. *evaserat*, *as she spoke she had already mounted*.

686. *semianimem*: the first *i* is read like *y*.

687. *siccabat* (imperf.), *tried to stanch*.

689. *stridit*: "the hissing and gurgling noise of the spouting blood."

692. *quæsiuit lucem*: the ancients were strongly impressed with the thought that the last act of the dying was to gaze upon the light. — *reperita*, sc. *luce*, abl. abs.

694. *Irim*: Iris was the messenger of Juno; but the thread of life was usually cut (for women) by Proserpine (*v.* 698).

695. *quæ . . . resolveret*, to disengage the struggling spirit and the close-locked limbs.

696. *fato*, by natural death; *merita morte*, death incurred by her own guilt.

698. *crinem*: as a few hairs were plucked from the head of the victim before sacrifice, so the "fatal lock" must be cut from the crown (*vertice*) before death.

701. *mille olores*, i. e. the actual rainbow, which in Homer is not an attribute of Iris the divine messenger, though called by the same name. — *trahens*, drawing out the long line of color.

BOOK V.

The funeral games in this book make an agreeable interlude in the more serious action of the poem. Many of the incidents of these games are taken direct from the account of the funeral games of Patroclus in the twenty-third book of the Iliad. The contest of ships, however, and the equestrian exhibition, are features wholly original. The incident of the burning of the fleet, variously told, was part of the old Trojan legend.

1. *medium iter*, i. e. he is well under way.

2. *certus*, fixed in his purpose. — *atros Aquilone*, dark (ruffled) with the north wind.

3. *jam conlucent*, already gleam with the [funeral] flames of the unhappy queen. She has killed herself upon the pile built ostensibly to burn the effigy of Æneas; and this is supposed to serve for her own cremation.

5. *duri*, the cruel pangs of a great but guilty love, and the knowledge (notum, impers.) of what a maddened woman can attempt, carry sad presage to their hearts. — *amore*, abl. of cause.

10. *cæruleus imber*, a dark storm-cloud.

12. *ipse*, even the pilot himself.

13. *quianam* (archaism) why?

15. *colligere arma*, in general, to make all tight, and prepare for the gale; perhaps, a military rather than nautical phrase.

16. *obliquat sinus*, i. e. he makes a tack: they had been sailing with the wind on the starboard bow, and as the wind now comes from the west, they can no longer sail on the same tack. The ancients could probably only sail within seven or eight points (at right angles) of the wind.

17. *auctor spondeat*: the one who makes the pledge being the one to make it good.

18. *hoc cælo*, with this weather.

19. *transversa* (adverbial), across our course.

20. *aer*: clouds being supposed to be condensed air.

21. *tantum*, so much as necessary.

24. *fraterna* = of your brother.

25. *rite memor*, recalling correctly.

27. *jamdudum*, qualifying *poscere*.

28. *velis*, simply, in your sailing.

29. *demittere*, bring into port, from the "high sea."

30. *servat*: Acestes, he trusts, is still living.

32. *secundi*: the wind which had been abeam is now astern when they have changed their course.

38. *Criniso*, the reading of most MSS., though the Greek name of the river is Crimisus. Egesta or Segesta, said the tale, was a Trojan maid whom her father had sent to Sicily, to avoid the doom of an oracle which commanded Trojan maidens to be cast to a sea-monster sent by Neptune to avenge the perfidy of Laomedon: her son by the river-god was Acestes (Egestus).

46. *completur*, is just closing.

49. *nisi fallor*: it should be remembered that the Roman calendar was extremely confused, till the time of Julius Cæsar.

50. *hunc agerem*, this I would keep, even in times of the utmost hardships and hazard (in barbarous Africa or on the hostile shores of Greece): much more (*ultra*, v. 55) under the friendly hospitality of Acestes.

53. *pompas exsequeretur*, I would follow the solemn procession (hence *exsequiæ*).

55. *ultra*, without our agency.

57. *delati*, brought down by favoring winds.—*intramus*, perhaps for *intravimus*.

58. *lætum*, cheerful, assured as we are of divine favor.

59. *poscamus ventos*, let us pray for favorable winds: ~~As-~~

chises is recognized as a god of the winds. Some suppose that the prayer is addressed to the winds themselves (iii. 115).

60. *velit*, *may he* [Anchises] *grant that, when my city is established, I may offer him yearly these rites in temples consecrated in his name (sibi).*

62. *adhibete epulis*, *bid to your feast* (see Hor. Od. iv. 5, 32; Ovid, F. iv. 827-830).

64. *si* = *when* (cf. German *wenn*). — *nona Aurora*: the *novemdiale* was a festival on the ninth day after death, when the days of mourning were ended (see Il. xxiv. 664, "Nine days we would bewail him in the halls").

68. *incedit*, *advances* proudly. — *jaculo*: the hurling of the javelin is not included in the games which actually follow.

69. *fidit* = *audet*, *ventures*.

71. *ore favete*, i. e. let only auspicious words be spoken: the form regularly used for imposing silence when a religious ceremony is about to begin.

73. *ævi maturus*, *of ripe years*, i. e. old as compared with Elymus or Ascanius.

75. *ibat*, *passed*.

77. *carchesia*, *bowls* (compare iii. 66; E. v. 67): a vessel peculiar to Bacchus.

80. *recepti*, [of my father] *in vain rescued*, the gen. *patris* being implied in *paternæ* (§ 46, 2, c; G. 319, R²).

81. *animæ, umbræ*: plural, like *Manes*, though of a single person.

82. *non licuit* (exclam.) = *why was it not permitted?*

84. *anguis*: the *genius* (v. 95, indwelling spirit, or tutelary divinity) of the man is frequently typified by a serpent in ancient art, a notion possibly suggested by the form of the spine, which was thought to turn into a serpent (Ovid, Met. xv. 389, 390). The seven coils have been fancifully held to signify the seven years of Æneas' wandering.

87. *terga*, obj. of *incendebat*: changing the construction, *whose skin flamed with dark-blue spots, his scales with gleaming specks, a thousand varied colors, such as the bow casts on clouds when the sun is opposite*.

91. *tandem serpens* = *slowly winding*.

92. *dapes*, the offerings of flesh, wine, flowers.

94. *instaurat* = *continues with fresh zeal*.

95. *famulum*: as a deified person, Anchises might have a special attendant.

96. *bidentes* (iv. 57), *sues*, *juvencos*, the *suovetaurilia*.

99. *remissos*, *sent back*, by special privilege, to share in these solemnities.

100. *quæ . . . copiæ* = *every man according to his ability*.

102. *ordine*, *in their turn*.

105. *Phaethontis*, the sun-god (Ecl. vi. 52).

108. *Æneadas*: these famous exiles are more attraction even than the games. — *certare parati* (§ 47, 2, *d*; G. 202, R¹), compare E. vii. 5.

109. *circo*, *v.* 289; it may be here used of the place of gathering, or of the circle of spectators.

110. *tripodes*: the tripod was a tall slender three-legged stand used to support sacred objects used in worship, a very common prize in games (Il. xxiii. 259, 264, 702). On account of the famous one at Delphi, it is peculiarly associated with the worship of Apollo.

114. *remis*: the ancient galleys relied on oars for their manœuvres, but used sails for speed. The ship-race here takes the place of the chariot-race in Homer, adopting some of its incidents.

116. *Prisim*: these names are probably represented in the ships' figure-heads.

119. *urbis opus*, either *vast like a city*, or *a work worthy of a city*. Thus ships have been compared to floating islands. — *triplici versu*, *with triple tier* of oars: triremes, however, were not invented till some centuries later (Thuc. i. 13).

123. *cœrulea*, the color of the sea-divinities (iii. 432),

126. *condunt*, *hide* with clouds.

127. *tranquillo*, *in calm* (abl. of circumstance).

128. *apricis* = *that love to sun themselves*.

129. *frondenti*, i. e. it is set up there, leaves and all.

130. *pater*, in his character as *patron* of the game.

131. *circum flectere*: they had, probably, to sail round the rock in turning.

134. *pōpulea*, of *poplar*, because these were funeral games (E. vii. 61): notice the quantity of the o.

137. *haurit*, etc., *throbbing apprehension strains their leaping hearts*.

140. *prosiluere*, *bound forward*, said of both ships and crew.

141. *versa*, *upturned* (*verto*).

143. *tridentibus*, the form usually given to a ship's beak, a reminiscence of which is still seen in the gondola. The beak was a massive projection of brass or iron, intended to sink or disable an enemy's ship in action, like the modern "ram."

144. *bijugo certamine* — *chariot-race*. Virgil here brings in the Homeric contest by way of comparison.

145. *carcere*: the carcer is the *bound*, or starting place, and the *meta* the *goal*, or turning place of the contest.

146. *immissis jugis* (dat.); the yoke is *thrust forward* by the effort of the horses.

147. *proni, etc.*, the action of whipping the horses.

148. *studia*, a regular word for expressions of approval which take sides. It refers to both *plausu* and *fremitu*, which are the particular methods of showing favor.

149. *nemus*, the wooded shore. — *volutant*, echo back.

151. *primis*, foremost.

152. *turbam inter*, amid the confusion and noise of his competitors.

155. *priorem*, i. e. each to get ahead of the other.

159. *tenebant*, were just reaching the halfway point (*medio gurgite*).

163. *litus ama*, hug the shore (i. e. the rock); *stringat sine pal-mula*, let the oar-blade just graze (ut omitted): they leave the rock on the left as they sweep round it.

165. *pelagi*, the open sea.

166. *diversus*, so wide.

167. *revocabat*, was trying to call him back.

168. *propiora tenentem*, winning the inside track.

174. *socium* = *sociorum*: the order of the words is chiasitic.

179. *senior*, explaining *gravis*.

185. *propinquat*, gets the nearer place.

186. *præeunte*: observe that the diphthong is here made short before the following vowel (§ 76, 1, b, E).

190. *sorte suprema* = in the last fatal day.

191. *promite*, put forth.

193. *Maleæ*: this headland, the extreme south of Greece, is proverbially dangerous to navigation. — *sequalibus undis*, the pursuing waves, from which it is hard to escape.

195. *quamquam O*, and yet! a half expressed wish. — *super-ent*, etc., let whomsoever the gods favor win the first prize; at least it will be a shame to come off last.

196. *hoc vincite*, win this at least (cognate acc.)

198. *procumbunt*, fall forward on their oars; the rowers apparently facing the prow. — *ærea*, armed with brass.

199. *subtrahitur solum* (for *æquor*), the course flies beneath.

201. **viris**, i. e. Mnestheus' crew, of the Pristis.
205. **murice**, *reef*: properly a rock jagged and rough like some sorts of shellfish (**murex**).
206. **obnixi crepuere**, *thrusting against it, crashed*. — **pepen-dit**, *hung*, while the stern still dragged in the water.
207. **morantur**, *stop short*.
208. **trudes**, *boat-hooks*, shod with an iron crescent.
211. **agmine . . . ventis**, *with the rapid driving of oars, and with an appeal to the winds*.
212. **prona**, i. e. where he can run smoothly down to shore.
215. **plausum**, *fluttering*.
216. **tecto**, *at his home* (the rock).
217. **radit**, *skims*: notice the rapid and smooth movement of the verse.
221. **brevibus vadis**, *broken shoals*.
222. **discentem**, *practising* (with a touch of humor).
224. **consequitur**, *overtakes*.
227. **clamor**, *a cheer* (from shore).
228. **instigant**, *spur him on*.
230. **ni teneant**, for "are indignant at the disgrace (which will be theirs) if they do not," &c.
234. **fudisset**: as addressed to the marine deities, his prayers are said to be *poured* into the deep. — **in vota**: the gods are summoned to be witnesses to his vow.
237. **voti reus**, *bound to my vow* (§ 50, 4, *b*²; G. 377, R¹).
238. **porriciam** (*por-jacio*, cf. *portendo*), the regular word for *casting forth* the entrails as offerings to the gods.
241. **pater Portunus**: the Italian god of harbors (Greek *Palæmon*).
247. **in naves**, to all the ships that had shared in the race.
248. **magnum talentum**, i. e. of silver, which was heavier than the talent of gold.
250. **auratam**, *gold-embroidered*.
251. **purpura Melibœa**, *purple of Melibœa*, a town near the mouth of the Orontes, famous for the *murex*. — **Mæandro duplici**, *a double meandering* (or arabesque) *pattern*, named from the bending course of the Mæander.
252. **puer regius**, Ganymede (Ovid, Met. x. 155-160): the scene is embroidered on the *chlamys*.
256. **tendunt**, i. e. in the picture.
257. **latratus in auras**, *baying at the sky*.

259. *hamis auroque, with links of gold.*
 261. *Illo*: the final *o* is shortened before *alto*.
 262. *habere, to keep*: a Greek construction = *habendam*.
 263. *ferebant, could bear.*
 269. *tænis (= tænilis), head-bands, wreathed with the garland,* and making it the more honorable.
 271. *debilis, disabled (de-habillis).* — *ordine, range* of oars.
 273. *aggere viæ, roadway* (which was heaped like an earth-work).
 276. *fugiens, trying to escape.*
 278. *retentat, keeps him back.*
 279. *nexantem nodis, twisting in knots.* — *in sua membra,* i. e. one part of his body upon another.
 281. *vela facit, made sail.* — *tamen, i. e. though disabled.*
 288. *theatri circus, the circuit of a theatre* (a place of exhibition, *θεάουαι*). The word *theatrum* designates the place for the spectators on the hill-slopes whose outline formed the *circus* or race-course in the valley between. Theatres and circuses of the ancients were ordinarily placed in similar natural valleys, sometimes with masonry to complete the outline.
 290. *conessu* (dat.), *to the gathering-place*; *exstruoto, a raised platform.*
 291. *velint, informal indir. discourse.*
 293. *Sicani*: apparently another form of *Siculi*. The name, *reapers* (from *seco*), is supposed to indicate an agricultural people. Traces of them are found in Italy as far north as the neighborhood of Rome; but they seem in very early time to have been crowded into the island of Sicily, to which they gave its name.
 306. *lævato ferro, of polished steel.*
 307. *cælatam, inlaid,* i. e. the handle. The word, properly "embossed," came to mean any kind of ornamental figured work.
 309. *flava, referring to the pallid green of the olive.*
 311. *Amazoniam*: the Amazons, as well as the Thracians, were allies of the Trojans.
 313. *tereti fibula, a round clasp,* or button.
 317. *nimbo similes, i. e. in a confused crowd.* — *ultima signant, they mark the goal* with their eye.
 318. *corpora, suggesting the notion of flying projectiles.*
 319. *emicat, darts.* — *fulminis alis*: the thunderbolt is represented on coins, and in poetry, as "winged." Compare Byron: "leaps the live thunder."
 323. *quo sub ipso, at his very heels.*

325. **supersint**, we should expect the imperfect contrary to fact, but the present makes it more lively as a still possible condition.

326. **ambiguumque relinquat**, *and would leave him behind who is now in doubt*. Heyne's reading **-ve** would give a more natural and easier interpretation.

328. **lœvi sanguine**, *in the slippery blood*. In the Iliad, it is Ajax Oileus who meets this mishap (Il. xxiii. 774), while Ulysses runs by him.

329. **forte**, i. e. the course happened to lie across the spot of sacrifice.

336. **revolutus**, *thrown backward* by the shock. — **spissa arena**, *the thick (slimy) mud*.

339. **nunc**, *now*, that two are out of the way. — **palma**, a sort of appos. with **Diore**s, cf. G. i. 59.

340. **cavæ**, properly, *the concave rows of seats* of a theatre, cf. note v. 288. — **ora prima patrum**: the front seats were reserved for persons of rank and distinction by Roman custom.

343. **favor** (the word regularly used of enthusiasm among spectators of a play, cf. v. 148), *the good-will* of the crowd.

344. **veniens** = *apparent*.

346. **subiit**, *came up* in another's place; **venit**, *attained*.

347. **reddantur**, a mixture of two constructions, "if the honors are to be awarded," and "would have, etc., if they should be awarded."

349. **movet nemo**, *no one is going to disturb*.

350. **me**, i. e. personally

355. **merui**, *earned* [and should have had], *unless*, &c.

357. **diotis**, abl. of accompaniment with **simul**.

359. **artis** (acc. plur.) in appos. with **clipeum**.

360. **refixum**, *taken down* from a temple of Neptune by the Greeks.

363. **virtus animusque præsens**, *manliness and ready courage*.

364. **evinctis**, *bound* with the *cestus*, which was a sort of gauntlet (v. 405) like the "brass knuckles" of modern bruisers.

366. **auro vittisque**, i. e. gilded and wreathed horns as was usual.

370. **Paridem**: Paris had great fame as a prize-fighter, though an indifferent warrior and worse patriot.

373. **Amyci**, a mythic champion defeated by Pollux.

378. **alius**, i. e. a match.

384. **finis standi**, i. e. how long am I to wait?

385. ducere . . . jube, *bid me lead off my prize.*
 386. reddi, i. e. given him as his due (re).
 388. considerat, had seated himself, i. e. *was sitting.*
 391. nobis, of ours : ethical dative.
 394. gloria = *ambition.*
 395. sed enim, *but, you see.*
 397. improbus, *indecent boaster.*
 399. haud equidem, *not, to be sure.*
 400. nec dona moror, *I care not for gifts.*
 403. ferre manum, as we might say, *bear a hand in fight.* —
intendere, bind his arms with the stubborn hide.
 406. recusat, *begins to make excuse.* — longe, i. e. he retreats to
 some distance.
 407. pondus, *the weight of the lead.* — volumina, *the thongs*
of hide.
 408. referebat, *gave back* = *uttered.*
 410. arma, i. e. the cæstus.
 411. si vidisset, i. e. quid putasset.
 413. sanguine, etc., i. e. of those he had killed in his time.
 415. æmula, *envious*, as if old age grudged what little strength
 may yet remain.
 416. sparsa : the gray hairs are scattered among the rest. —
cânebat, from caneo.
 418. sedet, *suits.* — auctor, strictly *a voucher* : here, one who
 confirms the view by his authority.
 421. duplicem, i. e. the *abolla* worn by him on account of
 his age.
 422. magnos . . . artus = *the mightily knit limbs.*
 432. genua, dissyllable.
 435. sonitus, i. e. ring with the blows. — auris, what case? see
 the quantity.
 437. nisu, *position*, strictly of the bracing of the feet.
 438. corpore modo, *by the movement of his body*, a regular
 expression, cf. Cicero, Cat. i. 6, end.
 439. molibus, *siege-works.*
 445. elapsus, *leaping aside.*
 446. ultro, without any blow from the other.
 450. studiis, compare note v. 343.
 457. ille, an imitation of Homer (*ὅς*). It emphasizes the distant
 subject.
 460. versat, *drives back and down.*

460. *utroque, to either side.*

466. *vires alias, another power has come into the field: i.e. a god, alluding to the sudden change in v. 455.*

473. *superans animis, with over-weening pride.*

479. *libravit, brandished (and struck).* This feat was performed, it is said, by Cæsar Borgia.

480. *sternitur . . . bos*, the metre of this celebrated verse has been equally blamed and admired by critics.

483. *pro morte Daretis*, a substitute, such as is found in many early religions for human sacrifices, — puppets, some lower animal, or a symbolized act of sacrifice. — *meliozem*, spoken with some contempt of his antagonist, as well as because the substitute is more acceptable to the gods.

487. *ingenti manu, with mighty hand*, as of heroic stature and strength (C.), or, perhaps, *with a strong crew* of men. — *Seresti*: possibly the same with Sergestus, whose damaged ship might well furnish the rigging.

488. *trajecto in fune, fastened by a cord passed over the mast, and tied to its foot (v. 511).*

489. *quo tendant ferrum, at which they are to aim the steel.*

494. *oliva*, perhaps an oversight, as Cloanthus (v. 246) is wreathed with laurel. Olive, palm, and laurel make the regular prize of victory.

496. *confundere fœdus, to break the truce*, at the bidding of Athene (Il. iv. 104).

505. *timuit pennis, i.e. showed its fright by its fluttering.*

506. *plausu, the flapping* of its wings.

509. *miserandus, unlucky.*

512. *notos, to the winds*, depending on *in*.

513. *contenta, hard-drawn.*

514. *fratrem, his brother Pandarus*, regarded as a sort of patron saint of archery.

515. *speculatus, sighting her in the open sky.*

517. *astris ætheriis*: a common view made the soul composed of fiery æther, from which the stars were fed. Hence the bird left its life in the natural home of spirit.

523. *exitus ingens, the dread result*, usually understood of the burning of the ships. The prodigy, however (it has been suggested), is probably a part of the old legend, and refers to later events in Sicily, perhaps her wars with Rome (*sera omina*).

527. *cælo reflexa, unfastened from the sky.*

528. *crinem, a trail of light.*

536. *nec . . . abnuit, accepts the omen.* It was held that if a favorable interpretation could be put on a prodigy, it might be turned to good. Besides, a similar portent had been his first sign of hope (ii. 694).

531. *lætum, cheerful,* and so disposed to accept the happy augury.

534. *exsortem, outside of the lot.*

535. *ipatus, a gift, as it were, bestowed by Anchises himself.*

536. *impressum, chased* (compare E. iii. 40).

540. *Eurytion, who may be assumed to take the second prize, is not jealous of the first.*

545. *nondum . . . misso :* before the archery-match was over, Æneas had given his directions for the show that was to follow, so that there might be no delay. A similar surprise for the spectators was frequent in the games at Rome ; and is here a special compliment to Augustus, who had revived this very *Troja lusum* (Suet. Aug. 43), but soon stopped it at the request of Pollio, whose grandson broke a leg in it.

550. *turmas, squadrons,* the Roman term for a division of cavalry. — *avo, in honor of his grandsire.*

552. *infusum :* the multitude had crowded in "like an inundation," to watch the last sports, which did not require much space.

553. *pariter, well-matched.*

554. *quos, obj. of mirata.*

555. *juventus, the older youths.*

556. *tonsa corona, with wreath close-trimmed,* probably confining the hair below the helmet (compare *fusus crines*, x. 137). It has been explained of the "circular tonsure," the hair cut round, in boyish fashion.

558. *lōvis, polished.*

565. *auctura Italos :* a town called Politorium was said to have been colonized by Polites.

vestigia . . . ostentans, i. e. white on the front of his legs and forehead.

573. *Trinacrii :* Heyne's reading *Trinacriis* seems a great improvement here.

575. *exciplunt, welcome,* referring back to v. 555.

578. *lustravere, had saluted* by parading in front of the whole assembly.

580. *discurrere terni, they part, three and three :* apparently,

the three parties, of twelve each, divide so as to form two opposing ranks (*diductis choris*) of eighteen each in three divisions. Any explanation of their manœuvres has its difficulties: in this case, two leaders, or perhaps six, seem to be called for instead of three.

584. *orbibus*, the wheeling of the little companies: the whole picture is somewhat confused, just as the evolutions would be to the eye.

587. *pariter*, in even line.

589. *parietibus cæcis*, with blind walls, i. e. without doors or windows to serve as guide. — *ancipitem*, baffling.

591. *inremeabilis error*, the winding course that cannot be retraced. — *indeprensus*, undiscoverable.

594. *delphinum similes*: the play of dolphins, in its life and brilliancy, relieves the architectural stiffness of the last comparison.

595. *Carpathium*, the sea about Rhodes; *Libycum*: these names suggest "the extraordinary swiftness and agility of the dolphin tribe."

596. *hunc morem cursus* (gen.): some editions preserve the symmetry by reading *hos cursus*.

662. *Troja, Trojanum*: see note, v. 545.

603. *hac . . . tenuis*, celebrated to this day.

607. *ventos adspirat*, compare *voca zephyros*, iv. 223.

613. *in sola acta*, on a lonely headland.

615. *flentes*, as they wept.

618. *ergo*, thus, prepared as they are already. — *haud ignara nocendi* = with thoughts of mischief.

621. *cui . . . fuisset* (subj. of charact.), as one who once had had a family, and name, and children: a woman of dignity and influence amongst the rest.

627. *cum ferimur*, while we are still borne on.

628. *sidera emensæ*, having passed through so many storms. The stars are put for the dangers of the sky, the rocks for those of the deep.

631. *dare urbem*: they are now a people without a city, — a violent contradiction to ancient notions.

635. *infaustas puppes*, those ill-omened hulks.

639. *tantis prodigiis*: such prodigies admit no delay. — *quat-tuor aræ*: erected perhaps to offer sacrifice for a prosperous voyage; perhaps by the four ships' crews, or by Cloanthus, according to his vow (v. 237).

642. *sublata procul dextra*, lifting high her hand.

655. *ambiguae, etc., gazed at the ships, doubtful between their unhappy clinging to the earth at hand, and the kingdoms which summoned them by the fates.*

658. *secuit, cut her path through the air, as a ship through the water: the rainbow is her wake.*

663. *pictas abiete puppes = ships of painted fir.* Homer describes ships by the epithet "scarlet-prowed." Figures of gods, &c., were also painted on the stern.

666. *in nimbo, in the cloud of smoke.*

669. *castra, the encampment (of huts, &c.) near the ships.*

671. *cives, reminding them of their allegiance and their hopes.*

677. *sicubi . . . saxa, i. e. whatever hollow rocks (if anywhere) may chance to be thereabout.*

683. *est vapor, the heat consumes slowly (lentus).* — *toto . . . pestis, the destruction sinks into the entire frame.*

687. *exosus's = exosus es.*

688. *pietas antiqua, thy ancient regard.*

691. *quod superest, whatever is left: either rescue what little remains (res tenues), or destroy it all suddenly.*

695. *ardua, campi, the high places and the plains.*

696. *turbidus, murky.*

697. *super, from above.* — *semiusta, three syllables.*

704. *Nautes, said to have been the priest of Pallas in Troy, and preserver of the Palladium, which passed to his descendants, the Nautii, at Rome.*

706. *responsa dabat: the subject of dabat may be considered to be Pallas, who instructed Nautes both as to the events which are brought about by favor or anger of the gods, and those fixed by unalterable fate.*

713. *superant, remain over, on account of the loss of the ships, after the serviceable ones are filled.* — *quos pertæsum est, who are quite wearied out with the enterprise and its vicissitudes.*

717. *habeant sine, permit them to retain.*

718. *Acestam* (see note, v. 38): here Virgil follows the tradition. Cicero (Verr. v. 33) says: "Segesta is a very old town in Sicily, which is shown to have been founded by Æneas when he fled from Troy, and came into these parts. The people of Segesta, accordingly, consider themselves to be bound to the Roman people, not only by constant alliance and friendship, but also by ties of blood (*cognatione*)."

— *permissio nomine = by your permission, which is thus courteously asked.*

719. *incensus, glowing* (with gratitude) at this proposal.

720. *diducitur, is perplexed*, lit., *drawn both ways*, fearing to disobey the divine voice which guides him to Italy, yet desirous to embrace so generous an offer.

721. *et* = *and while he ponders thus*. — *subvecta, borne up* from beneath.

722. *visa facies* (compare iv. 353, a divine vision taking the appearance of Anchises, whose shade does not appear to have been aware of these events (vi. 687). — *delapsa, gliding down* (from heaven, not from the world below).

727. *tandem, in your extremity*.

730. *gens dura*, compare ix. 603–613.

732. *Averna*, used generally of the realms below (vii. 91).

736. *multo sanguine*, see vi. 243.

738. *jamque vale*:—

“But soft! methinks I scent the morning air:
Brief let me be.

. . . Fare thee well at once:

The glow-worm shows the matin to be near,
And 'gins to pale his uneffectual fire.”—*Hamlet*.

743. *cinerem, the embers* of his own hearth: the sacrifice of wheat and incense (*acerra*) is made to the household deities.

750. *transcribunt, they register* for the new city: the regular word for registering colonists is *adscribo*.

755. *aratro*, see note, i. 425.

756. *Ilium, Trojam*: these names appear to be given to different quarters of the city.

758. *patribus . . . vocatis, gives laws to the assembled Senate*. Augustus restored the practice of the old kings of Rome, who consulted the senate, but did not hold themselves bound by its *decretum*.

761. *late sacer, widely held in reverence*.

763. *straverunt*, see note, E. ii. 26.

766. *morantur, they prolong the night and day*.

767. *ipsi*, see v. 716.

773. *solvi funem, the hawser to be cast loose*.

775. *prora*: the offering was usually made from the ship's stern; here, however, they are looking to the forward voyage.

784. *infracta, still unsubdued*.

785. *exedisse*: for the expression, compare II. iv. 35.

786. *traxe* (= *traxisse*), *to have dragged*.

787. *reliquias*, etc., observe the emphasis: *the relics, the very ashes and bones of murdered Troy*.

794. *subegit linquere*, *compelled him to leave behind*.

796. *quod superest*, *what remains* of the expedition. — *liceat tibi*, *may it be allowed you to give them safe passage*.

801. *merui*, *I have deserved* this confidence.

803. *Xanthum*, *Simoënta*, see Il. xx. 291, 325. The rescue of Æneas from Achilles took place before the struggle with the waters, but doubtless close upon their banks. Compare the whole description with the splendid narrative in Homer.

810. *cum ouperem*, *though I could have wished*: alluding to the treachery of Laomedon.

814. *unus*, i. e. *Palinurus*, see v. 859.

819. *tonanti*, perhaps a general epithet of a chariot-wheel; or it may refer to the roaring of the waters below.

821. *vasto æthere*, i. e. the sky is made *empty* of clouds.

822. *cetæ*, a Greek plural (κῆτη), used for monsters of the deep in general (*cetaceous*).

823. *chorus*, *band* of sea-deities. — *Glauci*: Glaucus, said to be completely overgrown with "shellfish, seaweed, and stones," so that he is used by Plato (Rep. x. p. 611) as the image of a soul incrustated with sin. — *Inous Palæmon*: of the transformation of Melicerta, with his mother Ino, into a sea-deity, see Ovid, Met. iv. 426-542.

827. *blanda gaudia*, *flattering delights*.

829. *brachia*, *sail yards*.

830. *fecere pedem*, *made fast the sheet*.

832. *cornua*, *spars*. — *sua flamina*, *favoring gales*.

837. *sub remis*, every man close to his oar.

840. *tristia*, *fatal*; *insonti*, as it was against his will.

845. *furare*, *steal away* (like "stealing a nap").

849. *monstro*, i. e. the terrible deep.

852. *dabat*, *amittebat*, *tenebat*: observe the force of these imperfects. *Palinurus* speaks without once losing his grasp of the helm, or letting his eyes wander from the stars.

856. *solvit*, *relaxes*, in contrast to *tenebat*, above.

859. *cum gubernaculo*, compare vi. 349.

865. *quondam*: after they were foiled by the craft of Ulysses (Od. xii. 178-200), the Sirens are said to have cast themselves into the sea and perished.

867. *fluitantem*, *floating* at random: Æneas is roused by the irregular movement and the chafing surge against the cliff.

Book VI.

The main action of this book, the visit to the world of Shades, is expanded from the narrative of Ulysses in the eleventh book of the *Odyssey*. But while Ulysses, in a region vaguely indicated as at the ends of the earth, beyond the Ocean stream, simply offers sacrifice and digs a trench about which the ghosts crowd eager to taste the victim's blood, and so hold converse with him; we have in Virgil a definite locality, and a vast underground realm of which the entrance is marked by the sulphur springs and caverns near the bay of Naples, with its well-defined regions of the tormented and the blessed, according to the more developed though philosophic and skeptic opinion of his time. Some passages have been thought to hint at the initiatory rites of certain mysteries, to which Virgil had himself been admitted; and the theory of the vision appears to include the Pythagorean doctrine of metempsychosis (see Ovid, *Met.* xv. 1-487).

1. *Sic fatur*: these lines, in some editions, are added to Book V.—*immittit habenas*, i. e. sets all sail to the wind (lit. casts the reins on the neck of the steed).

2. *Euboicis*: the colonization from Eubœa was of a later date than the time of *Æneas*.—*Cumarum*: Cumæ was the oldest Greek settlement in Italy. It was situated on the coast, a few miles west of Naples, where its remains are still to be seen. In its foundation Chalcis of Eubœa was united with Cyme in Asia Minor,—hence the name Cumæ: the assigned date is B.C. 1050: compare with the succeeding description that in iii. 441-460.

3. *obvertunt proras*, the vessels were brought up to land stern on, so as to set sail again more easily.

8. *rapit, scour* for fuel or game.

9. *arces*, i. e. the temple of Apollo is on a hill, its secret shrine (*adytum*) being the cave of the Sibyl.

10. *horrendæ*, an object of awe as inspired by Apollo.—*procul*, at a distance from the landing-place.—*Sibyllæ*, see note, E. iv. 4.

12. *Delius*, i. e. the inspiration is the same as at Delos.

13. *Triviæ*, an epithet of Diana in her three-fold form (iv. 609).

14. *Dædalus*: of his escape by flight, see Ovid, *Met.* viii. 183-259.—*Minoia regna*, not merely Crete, but all the Grecian waters of which Minos had sovereign rule, says Thucydides.

Tradition connected the wanderings of Dædalus with Sicily and Sardinia.

17. **Chaloidica**: Cumæ was founded from Chalcis in Eubœa.

19. **remigium, machinery**.

20. **Androgei**: Androgeos, son of Minos, on account of the envy of the Athenians, was sent by Ægeus to encounter the Marathonian bull, by which he was slain. His death was avenged, and the Athenians were compelled to send yearly seven boys and seven girls to be devoured by the Minotaur. The first two scenes are at Athens: first the death of Androgeos, then the drawing of lots to determine the victims to be sent, then Pasiphaë, and finally the Labyrinth, with Theseus and Ariadne.

21. **Cecropidæ**: Cecrops was the fabulous founder of Athens.

24. **crudelis amor** (see E. vi. 46, note): the madness of Pasiphaë was inflicted on her by Venus, as a punishment for revealing her intrigue with Mars.

25. **biformis**, half-man and half-bull.

27. **labor ille**, the Labyrinth, which it was Dædalus's "task" to build as a place of confinement for the monster.

28. **magnum reginæ amorem, the great love of the princess**, i. e. that of Ariadne for Theseus.

29. **ipse resolvit**: the builder of the labyrinth taught the princess how to unravel its mystery by the guiding clue of thread.

30. **cæca**, dark, i. e. *uncertain*.

31. **sineret dolor, would grief permit** (hort. subj. § 60, 1, b; cf. G. 594, 4).

32. **casus effingere**, i. e. to represent Icarus' flight and falling into the Icarian sea, to which he gave his name.

33. **omnia**, read in two syllables.

34. **perlegerent**, would have continued to peruse.

35. **sacerdos**: the Sibyl is priestess of Apollo, god of augury, and of Trivia or Hecate, goddess of the shades.

38. **intacto, untouched** by the yoke.

40. **morantur, delay** [to execute] *the required rites*.

42. **antrum**: there is now shown at Cumæ, as the cave of the Sibyl, a series of passages cut in the rock (*aditus centum*). The real cave was destroyed by the Goths (A.D. 553) after a desperate defence against Narses.

43. **aditus centum**, apparently a hundred passages from the hall of the outer temple to the cave.

45. **virgo**: the Sibyl is already in the cavern. — **poscere, etc.**, *it is time to seek the oracles from Apollo*.

47. *unus, the same.*
48. *comptæ*, such persons had their hair flowing.
49. *videri*, an infin. used for specification, a Greek construction, developed from the meaning of purpose.
50. *quando* (causal), *for she is now inspired by the will of the deity.* — *jam propiore, nearer and nearer.*
51. *cessas, do you slacken?*
52. *neque enim ante, etc., for not before will the doors of the inspired abode fly open*, i. e. not without vows and prayers.
58. *Æacidæ*: Achilles was slain by the arrow of Paris, directed by Apollo. — *obeuntia, blocking the way to*, governing *terras*.
60. *Massylum, African* (iv. 483). — *prætenta = which line*: the fields are spread along the shore of the Syrtes.
61. *prendimus, we have our grasp on the fleeting shores.*
62. *fuerit secuta* (concess. subj., § 57, 5; G. 608), *though hitherto the fortune of Troy has pursued us.*
64. *quibus obstitit = who were jealous of or offended by* (strictly "to whom it was a stumbling block").
66. *da considere, grant that the Trojans settle.* — *non indēbita fati*, *due to my destinies*: but *fati* may be rendered either as dative or ablative.
69. *templum*: a temple of Apollo was built by Augustus on the Palatine, containing the statue of the god between those of Latona and Diana.
70. *festos dies, the ludi Apollinares*, established B.C. 212.
71. *penetrallia, shrine*, referring to the reverence paid to the Sibylline books, kept in the care of an illustrious body of priests (*lectos viros*), the *Quindecimviri sacris faciundis*, and consulted in times of public emergency.
75. *foliis ne manda*, see iii. 445-452.
77. *Phœbi nondum patiens*, the figure is that of an impatient horse, trying to throw his rider.
78. *bacchatur, ranges wildly.*
79. *excussisse*, for the tense, see § 58, 11, *d*, R; G. 275. — *fatigat, worries.*
83. *defuncte, escaped* (having got through with).
84. *terræ graviora, the more dreadful perils of the land.* — *Lavinii, of Lavinium*, their future kingdom.
86. *non et, for et non venisse.*
88. *Simois, Xanthus*: the former is held to stand for the Tiber, and the latter for the Numicius, where Æneas perished. — *non defuerint, shall not be wanting* (§ 58, 7, R; G. 236, R²).

89. **alius Achilles**, i. e. Turnus, the young king of the Rutuli, whose heroic struggle against Æneas makes the subject of the remaining books.

91. **supplex**: Æneas is made to go in search of aid to Evander, whose kingdom is on the Palatine, where was afterwards the site of Rome.

93. **conjunx**, Lavinia, daughter of king Latinus, Æneas's Italian bride. — **iterum**, as was the case with Helen.

95. **ito**, the future or second form of the imperative here denotes continuance.

96. **qua**, by whatever way.

97. **Graia**: Evander, the faithful ally of Æneas, is from Arcadia.

100. **ea frena**, etc., *Apollo shakes the reins as she raves, and plunges the spurs beneath her side (ea = sic)*.

105. **præcepi**, *I have learned beforehand* (compare **anticipo**).

107. **dicitur**, *is called*. — **Acheronte refuso**, where *Acheron disgorges*: it was the overflow of the river that formed the *palus Acherusia*.

108. **ire**, subject of **contingat**, *be it my lot to go*.

115. **quin**, *nay, more*.

118. **lucis Avernæ**, *the groves of Avernus* (v. 131). This is a lake near Cumæ, of volcanic origin. In all this region there remain to this day the sulphurous exhalations and other signs of volcanic action, with which the ancients connected the entrance to the lower world.

119. **Manes**: the spirits of the dead, conceived as dwelling beneath the earth. For the story of Orpheus, see G. iv. 454–527; Ovid, *Met.* xi. 1–84. — **si**, i. e. if they could do this, why not I who am also of divine descent?

121. **Pollux**, the immortal one of the twin-brothers of Helen, who shared with Castor, in turn, his gift of immortality.

127. **Ditis**: Dis or Dis Pater was the king of the underworld, corresponding to the Greek Hades. His kingdom included the good as well as the bad, so that it does not answer to the modern phrase “Infernal regions.”

128. **revocare gradum**: not that the return is difficult in itself, but that it depends on conditions which not all can attain.

129. **hoc hinc**, for gender, see § 47, 2, *e*. — **pauci** (always with negative idea), *only a few*.

138. **Junoni infernæ**, queen of the world below.

140. **operta**, *the hidden things*.

142. **Proserpina** = *Juno inferna*. This Latin name of the Greek Persephone is derived by Varro and others from **pro-serpo**, but this is probably only an attempt at popular etymology.

145. **ergo**, *therefore*, since it is indispensable. — **alte vestiga**, *search deeply* (v. 136). — **rite repertum**, *when duly found*.

148. **vincere**, *overcome* its resistance.

149. **præterea**, *one thing more*.

155. **presso ore**, *with fast-closed lips*.

157. **cæcos eventus**: the Sibyl's predictions, the matter of the golden bough, and the death of one of his companions.

159. **vestigia figit**, *plants his footsteps*, i. e. walks slowly and thoughtfully.

160. **serebant**, *wove a many-threaded speech*, i. e. continued uninterrupted discourse.

164. **Misenus**: the death of a comrade named Misenus was part of the old legend. Cape Miseno, at one extremity of the bay of Naples, still keeps his name. One account made him the pilot of the fleet: hence the apparent confusion between him and Palinurus. — **Æoliden**, either from Æolia, or son of the god Æolus, — a complimentary name, perhaps (like "sons of thunder") to indicate the vigor of his blast.

167. **lituo**: the *lituus* was a curved trumpet, for cavalry; the *tuba*, a straight one, for infantry. Virgil uses the names indifferently (v. 233). So **concha** (v. 171), which is used for either, to hint at the rivalry with Triton (i. 144); or, possibly, that Misenus tried his voice at a shell which he picked up on the shore.

173. **æmulus Triton**: in the spirit of the old mythology, whoever excels in any art is said thereby to provoke the jealousy of some deity. See the story of Arachne (Ovid, Met. vi. 1-69).

177. **aram sepulcrl**, *the sepulchral mound*, or funeral pile.

179. **stabula**, cf. v. 7.

182. **montibus**, *from the mountains*.

186. **voce**, *aloud*: Ribbeck has **forte**.

187. **arbore** (loc. abl.), *on the tree*.

188. **tanto** = *this great*: **quando** gives the reason for the hope.

193. **maternas aves**: doves were sacred to Venus, and her car was drawn by them.

194. **cursum**, *your flight*.

195. **lucos**, *that part of the grove*. — **pinguem**, i. e. fertile in gold.

199. **prodire** (histor. infin.), *went in advance*, alighting here and there to feed.

200. *acie*, instr. ablative.
201. *grave olentia*, see *v.* 240.
203. *sedibus optatis*, in the desired spot.
204. *auri aura*, the gleam of gold: the connection of light and air (*aura*) is frequent in ancient poetry.
205. *viscum, mistletoe*: see "List of Plants."
211. *cunctantem*, here simply denoting the tenacity of gold: the branch in fact offered no resistance (*v.* 146).
212. *nec minus*, none the less because of Æneas's absence.
213. *ingrato, sad*; or = *mute*, unable to express any thanks. — *suprema*: the funeral rites here described were those usual in Rome. It was not, however, till long after Æneas that cremation instead of burial became the ordinary practice.
215. *armis*, from a very general notion that these things went with the departed spirit.
216. *ante, in front*. Cypress was used in the funeral pile for the sake of its aromatic odor. Boughs of it were also set in front of the door of the dead man's dwelling.
219. *frigentia, cold in death*, more poetic than *mortui*.
221. *purpureas vestes*: also a custom at great Roman funerals.
224. *aversi, turning away* their faces.
228. *cado aëno, vase of bronze*.
230. *felicia, fruitful*.
231. *lustravit, purified* the company from the pollution of the presence of a corpse. — *novissima verba, salve, vale, ave*; with sometimes other words, like *sit tibi terra levis*, or the like.
238. *tuta* (part. of *tueor*), sheltered.
239. *haud ullæ volantes, no flying creatures*: just in this neighborhood is situated the famous *grotto del cane*, in which dogs and other small animals are smothered by the carbonic acid accumulated along the bottom. There is, however, no place dangerous to the flight of birds, unless it might be the crater of a slumbering volcano.
242. *Aornon*, Greek for *birdless*: the corresponding Latin name is *Avernum*.
244. *fronti invergit, pours upon the forehead*. The term *vergere*, for pouring, means that the cup of liquid is completely turned upside down, as in offering to the infernal deities; while *fundere* is simply to pour out, the hand being palm upwards.
245. *sætas*: the long hairs between the horns were plucked out and burnt as a first-offering (*libamina prima*), while certain prayers were said.

249. **succipiunt**: the blood is caught in bowls, and poured out with special solemnity, — not suffered to stream upon the ground.

250. **matri Eumenidum**: the mother of the Furies is Night; and her sister, Earth.

251. **ense ferit**: the sword no doubt had a magic power over the inhabitants of the world below (cf. *vv.* 260, 291; *Od.* xi. 48).

252. **inchoat**, *builds*, a sacrificial word.

253. **solida**, the whole victim was burned in sacrifice to the gods below, since being devoted no part could be eaten.

256. **juga silvarum**, *the ridges covered with forest*.

257. **canes**, these are the infernal hounds of Hecate.

258. **procul**, etc., the words addressed to the uninitiated at the mysteries, here addressed to the companions of *Æneas*.

260. **tu**, opposed to **profani**, above.

264. **umbræ**, *ghosts*, which are only the "shadows" of persons.

266. **audita loqui**, *to tell what I have heard*. Virgil professes to follow the tradition as to the world below. But he has been thought also, in these words, to hint at certain mysteries in which he had been initiated; and, on this hint, the whole of the succeeding narrative has been held to be, like *Pilgrim's Progress*, an allegory of the human soul.

270. **maligna**, *niggardly* (cf. **ingratæ**, *E.* i. 35).

274. **luctus**, these woes are at the door, as causing the death of men. — **curæ**, i. e. the stings of conscience.

276. **malesuada**, *tempting to crime*; **turpis**, *unsightly*.

280. **Eumenidum thalami**: the Furies sleep at the threshold (*iv.* 473), but their avenging task is done in Tartarus (*v.* 570).

283. **quam . . . ferunt**, *which, they say, vain dreams occupy as their usual abode* (*volgo, commonly*), cf. *Ovid, Met.* xi. 592.

286. **stabulant**, *are installed*.

287. **Briareus**, the hundred-handed giant, whom Thetis summoned to the aid of Zeus (see *Il.* i. 402-406). — **belua**, the Hydra, slain by Hercules. The monsters of old fable haunt here under the form of apparitions, like the shades of men in the realms beyond.

289. **forma Geryon**, the possessor of a miraculous herd of oxen, slain by Hercules.

294. **inruat** = **inruisset**; the present is used for the imperfect, probably by an antiquated construction. This imperfect would itself stand for the pluperfect by a not uncommon representation of past time as present, like the use of the historical present.

295. **Acherontis** : Acheron, "the joyless," is the stream that embraces the whole of the lower world. It is apparently the same, in this description, with Cocytus, "Lamentation," and Styx, "Grief" (v. 323).

299. **squalore**, all this belongs to the ancient notions of mourning.

300. **stant lumina flamma**, *his eyes stand in flame*, i. e. are like fixed balls of fire.

301. **nodo**, another indication of neglect.

302. **ipse**, with his own hand, old as he is. — **subigit**, *pushes*, setting the pole against the bottom. — **vellis** (abl.) **ministrat**, *serves the sails* (probably lit. "tends the boat with sails").

304. **senior**, the word applied to a man between 45 and 60. — **jam** gives the idea of getting old.

310. **gurgite ab alto**, *from the deep sea*, as they come to land in their migrations.

313. **cursum**, see § 52, 1, e.

316. **arcet arena**, *keeps from the strand*.

318. **quid volt**, *what means?*

321. **longæva** : the Sibyl, said the legend, had received the gift of as many years as the grains of sand which she held in her hand, but without the boon of youth (Ovid, xiv. 132-153).

324. **numen**, Virgil vaguely assigns a divinity to the river, just as all earthly rivers had a god. The construction is a short-hand one for *per cuius numen iurati timent fallere fidem*. Perhaps in imitation of the Greek, cf. v. 351.

327. **ripas**, following **trans** : *nor is it granted to convey them across the dread banks and hoarse flood, until, &c.*

333. **mortis honore**, i. e. burial.

334. **Oronten**, i. 113 ; Leucaspis is not elsewhere mentioned by Virgil. He seems to have perished along with Orontes.

335. **vectos**, in the sense of a present participle, § 72, 1, b ; G. 278, R.

337. **sese agebat** = *came walking*.

338. **dum servat**, *while watching*. For present, see § 58, 2, e ; G. 230, R.

340. **vix . . in umbra**, *he scarce recognized him in the deep gloom*.

344. **hoc uno responso** : some such oracle may have been in one of the legends, but is not mentioned elsewhere by Virgil. Neptune had announced to Venus (iv. 814) that the fleet would come safe, with the loss of one man.

345. *ponto incolumem, safe at sea.*

348. *nec deus mersit*: Palinurus does not know that it was the god of Sleep that threw him over (v. 859); neither did he perish by the sea (v. 358). It was by an accident (*forte*), as he thinks, that he fell overboard.

351. *præcipitans, as I fell headlong.*—*maria*, obj. of *juro*, by a Greek construction: the Latin would take *per* (cf. v. 324).

352. *timorem*, subj. of *cepisse*, *that no such fear overtook me for myself.*

353. *quam tua . . . navis, as lest your ship, stripped of her equipment, and having cast off her pilot* (lit. *wrenched from her pilot*), *might swamp in those surging waves.* (Ribbeck's reading *ni* is only a variation of spelling for *ne*.)

355. *tris noctes*: so Ulysses floats two days and two nights (Od. v. 388). The woodwork of the stern serves Palinurus as a sort of raft.

356. *aqua*, i. e. afloat.

357. *sublimis ab unda*, i. e. from the "offing," which appears elevated from shore. There is a curious Latin treatise of Dante (*Quæstio de Aquâ et Terrâ*) which discusses the question whether the water is naturally higher than the land, as seems to have been the common opinion of his day.

358. *tuta tenebam, ni, I was just reaching safety* [and should have been safe] *unless, &c.* (§ 59, 3, d; G. 599, R³).

360. *capita montis*: he had crawled to the top of the cliff, and was clinging to it with hands bent and stiff (*uncis manibus*).

361. *prædam, a prize*, i. e. a shipwrecked man with some of his property about him.

362. *fluctus habet*, see v. 871.

363. *quod te oro* (see ii. 141), *but I implore you* (cf. *quod si*).

365. *aut tu . . . aut tu*, observe the emphasis and urgency in the repetition of the pronoun.—*terram inice*, cf. Hor. Od. i. 28, 35.

366. *Velinos, of Velia*, a coast-town about sixty miles south-east of Naples.

368. *neque enim credo, for, I suppose, no doubt.*

371. *ut saltem quiescam, that at least I may have rest in the grave*; since I had it not in life, and failed to reach the promised land with you.

372. *talia fatus erat*: the reading quoted by Priscian is certainly an improvement: *Vix ea fatus erat.*

373. *tam dira cupido, so wild a wish.*

377. *cape, take* to your heart for consolation.

379. *prodigia acti, forced by portents.* It is said that the people of Lucania, suffering from pestilence, were commanded by an oracle to propitiate by sacrifice the shade of Palinurus.

381. *Palinuri*: a headland on the coast still bears the name *Punta di Palinuro*.

382. *parumper*: his grief is checked for a while.

383. *cognomine terræ*: an old reading has *terrā* (abl.) in appos. with *cognomine*.

384. *ergo*: i. e. since they have quieted him.

385. *jam inde prospexit, at once when he espied.*

389. *jam istinc, right from where you are*: come no nearer.

394. *invicti viribus, resistless in might*: my opposition to them would be vain.

395. *Tartareum custodem, the watch-dog of Hell*, Cerberus, whom Hercules was sent by Eurystheus to drag away (Il. viii. 366-369; Od. xi. 622-625).

396. *a solio regis, from the monarch's very throne*, to which Cerberus is supposed to have fled, breaking from his chain.

397. *dominam, the queen*: the title *deomova, lady or mistress*, belonged especially to Persephone. It is to be taken here absolutely, *Ditis limiting thalamo*.

398. *Amphrysia*: Apollo, by whose gift the Sibyl was inspired, is called "the shepherd of Amphrysus" (G. iii. 2), a river in the dominions of Admetus.

400. *licet . . . umbras, let the huge watch-dog, for ever howling in his den, scare the bloodless ghosts.*

402. *casta* (pred.), *let Proserpine keep, unstained, her uncle's threshold*. She was the daughter of Jupiter, and Pluto was his brother.

404. *imas ad umbras = to the shades below.*

408. *nec plura his, to them he says no more.* — *donum*, see v. 632.

411. *juga, thwarts*, or cross-planks used as seats.

412. *laxat foros, clears the gangways.*

414. *sutilla, platted* (of rushes). The traditional notion of Charon's boat was got from Egypt, where light boats are made of bulrushes, like Moses' "ark."

416. *glauca, gray* (cf. x. 205): naturally no green thing could be found in the place of shades.

420. *mella . . . offam* (see iv. 486), *a cake soporific with honey*

and medicinal plants : *offa* is properly *broken meat*, such as is given to dogs.

421. *fame*, notice that the *e* is long, § 11, i. 3, *b*³.

424. *custode sepulto*, while the guard is buried [in sleep].

425. *inremeabilia*, not to be recrossed, a usual epithet of the Styx, "from whose bourne no traveller returns."

427. *in limine primo*, possibly alluding to a Roman custom of carrying new-born infants under the house-eaves (*in suggrundis*). Ribbeck puts the comma after *flentes*, connecting *limine* with *vitæ*. Following Virgil, Dante (*Inf. iv. 35*) places just beyond Styx the souls of Pagans and unbaptized infants.

431. *nec sine sorte, sine iudice*, a kind of hendiadys, "a judge selected by lot."

432. *quæsitōr*: the trial is represented as according to the usage of the Roman courts, not of the Greek myth, which gave a bench consisting of three judges, Minos, Rhadamanthus, and Æacus. Here, Minos is the *quæsitōr*, or President of the Court; the lots are drawn (*urnam movet*) to select the jurors, who are to pass judgment on the person on trial; while the *concilium silentium* is the panel of jurors (*iudices*) when selected from the shades themselves as citizens, a jury of peers.

435. *insontes*, having done nothing worthy of death.

436. *projecere, cast away*. — *quam vellent* (subj. of hopeless wish, § 68, 1; G. 254): in *Od. xi. 489-491* Achilles is made to say, "Would I might rather be a bondman of the soil under a poor man without lot or substance, than lord of all the perished dead."

437. *nunc* (emph.), as opposed to their view before. — *pau-periem, labores*, the hardships from which men have sought escape in death. Suicide was a sort of epidemic among the later Romans; and it was a part of Virgil's purpose to impress a wholesome horror of it.

440. *fusi, spread out*: the mourning fields are wide-spread, to give more room for solitude.

442. *quos, those whom*: its antecedent is the implied object of *celant*.

443. *myrtea*, as sacred to Venus.

445. *Phædræm, etc.*, the celebrated mythological heroine, Phædra, who loved guiltily her stepson Hippolytus; Procris, who was shot with an arrow by her husband Cephalus; Eriphyle, who was bribed to betray the hiding place of her husband Amphiaraus, and

was slain by her son; Evandne, wife of Capaneus, who perished on his funeral pile; Pasiphaë, see note, E. vi. 46; Laodamia, wife of Protesilaus, who killed herself on hearing of his death at Troy; Cæneus, who in the feminine form Cænis had been loved by Neptune, and became a man with the gift of invulnerability (Ovid, Met. xii. 172-207).

453. *obscuram*, *darkling* among the shadows.

455. *demisit*, *let fall* upon the earth (Od. xvi. 191).

456. *verus nuntius*, probably the flame of her funeral pile (v. 3-7), from which they might infer the fact.

457. *extrema*, compare i. 219.

458. *funeris* (emph.), *was it death I brought on you?*

459. *si qua fides*, *whatever faith* (§ 59, I, a, N; G. 628), i.e. object which would sanction an oath.

462. *senta situ*, *clogged with dirt* (lit. *neglect*).

463. *nec credere quivi*, *nor could I have believed*.

466. *extremum*, *the last time*, since after death his place will be apart from her.

467. *ardentem . . . animum*, *tried to soothe the angry and gloomily gazing shade*.

468. *olebat*, *tried to move her to tears*.

471. *Marpesia cautes*, *a crag of Marpessa*. This was a mountain of Paros; so that the pale unmoving figure of Dido is compared to a statue of Parian marble.

473. *conjux pristinus*, *he who was her husband aforetime*.

474. *respondet*, etc., "answers all her cares, and equals all her love" (Dryden).

477. *datum iter*, *the appointed way* (not *granted*).

478. *ultima*, *the last* before coming to the regions of blessedness or torment. — *secreta*, *apart* (*secerno*).

479. *Tydeus*, etc.: these were heroes of the Theban war ("Seven against Thebes"), the chief event of the time immediately before the Trojan war.

481. *fletu ad superos*, i.e. *mourned in the world above*. — *caduci* (passive verbal), *fallen*.

485. *Idæum*, Priam's herald and charioteer in the Iliad.

488. *conferre gradum*, *to walk by his side*.

492. *tollere vocem exigua*, *raise their piping voice* as in the battle-fields of old. So Homer speaks of the thin voice of the shades; and in Shakespeare —

"The sheeted dead

Did squeak and gibber in the Roman streets." — *Hamlet*.

495. **Deiphobum**, see note, ii. 310. There were various legends of his death.

496. **manus ambas** : in some cases of mutilation, the hands were cut off and fastened under the armpits (*μαχίλιμος*). This, it was thought, would prevent the victim from avenging himself in the lower world.

497. **nares**, the cavities of the nose.

498. **vix adeo adgnovit**, *he could scarce so much as recognize*.

500. **armipotens** : the name Deiphobus signifies *the terror of the foe*. Compare the dialogue of Ulysses and Agamemnon, Od. xi. 396-433.

501. **optavit sumere**, *has chosen to inflict*.

502. **suprema nocte**, *on that last night*.

504. **confusæ**, *heaped together*, and so failing recognition.

505. **tumulum**, an empty tomb (*cenotaph*), which might serve to admit the shade across the Styx.

506. **ter**, see note, v. 231.

507. **te** (emph.), as opposed to the tomb, hence unelided, but merely shortened before **amice**.

509. **tibi relictum**, *left undone by thee*.

511. **Deiphobo, funeris umbris**, to the man himself, and to the shade of the dead.

512. **hæc monumenta**, *these memorials*, the ghastly mutilations.

514. **nimum**, *you must needs too well remember*.

515. **venit**, see ii. 237, 238.

517. **illa**, *Helen*.

518. **flamman tenebat** : in ii. 256 it is said that the signal was given from Agamemnon's ship. In like manner compare v. 525 with ii. 571-574. Virgil leaves us to settle the contradictions (if there are any) as we can.

526. **amanti**, *to her fond husband*.

529. **Æolides**, a name of insult for Ulysses, hinting that his real father was Sisyphus, son of Æolus.

531. **fare vicissim**, *tell in turn*.

532. **pelagi erroribus** : Deiphobus was, of course, ignorant of Æneas's voyage or his settlement in Italy. The question is imitated from Homer, who places the world of shadows beyond the Ocean.

535. **hac vice sermonum**, *this interchange of discourse*.

536. **medium axem** : a night appears to have been spent in the preliminary sacrifices, and it is now past noon of the next day.

537. **foris . . . tempus**, *they might perchance have spent the whole allotted time in similar discourse*.

542. *hlystum*, accus. of end of motion.
543. *exercoet pœnas*, *inflicts the doom*, i. e. by sending them to Tartarus (*mittit*, etc.).
545. *explebo numerum*, *I will fill out the number* (of the shades by taking my place among them).
547. *in verbo*, *at the word*, in the act of speaking.
548. *respioit*, looks back, having advanced beyond the parting of the ways.
549. *mœnia*, *a fortress* or vast castle used as a dungeon, to which Phlegethon, the river "blazing with flame," serves as a moat. The image is of a torrent of lava.
553. *bello*, i. e. with the engines of war.
554. *ferrea turris*, *a tower* or "keep" of steel, rising high in the midst.
558. *stridor . . . catenæ* = *the clank of iron chains*.
561. *plangor*, *doleful sound*.
563. *limen*, *threshold*. — *sceleratum*, as the especial abode of the Furies, no less than as the entrance to the place of torture.
566. *Rhadamanthus*: the judge appears as a Roman *quæstor parricidii* holding a court for the trial of greater offences, different from that of Minos.
567. *castigat, audit, subigit*: the famous *hysteron-proteron*, so called here, is a fiction of grammarians. *Castigo* cannot refer to punishment, but to the upbraiding, menacing language of the judge, perhaps accompanied with torture (*subigitque fateri*), although it seems no Roman could be tortured in later times. — *dolos*, *dark ways*, because crime skulks from justice.
568. *inani*, *bootless*.
569. *distulit in seram mortem*, *has deferred* [the expiation of] *committed guilt till death — too late*: since the expiation must now be in the other world.
570. *accincta flagello*, *armed with scourge*.
571. *Tisiphone*, "the demon of the threshold," the eldest of the Furies who opens the awful doors (*sacræ portæ*).
573. *horrisono cardine*: compare the celebrated imitation by Milton: —

"On a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder." — *Paradise Lost*, ii. 879-882.

574. *custodia*, *the guard at the entrance* is Tisiphone; within

the Hydra, fiercer than she; and still beyond, Tartarus itself, more dreadful than either.

578. **his patet**, compare iv. 445, 446.

579. **suspectus Olympum**, *the upward look to Olympus*.

582. **Aloidas**, sons of Aloeus, Otus and Ephialtes, who put Mars in chains (Il. v. 385-387).

586. **dum imitatur** = *imitantem* (§ 72, I, c; G. 572, R.), i. e. punished *as imitating* the thunders of Jove (so **qui** . . . **simularet** below).

588. **per Elidis urbem**, Olympia, built in especial honor of Zeus, thus adding to the affront of his majesty.

591. **ære**, a brazen chariot, or vessels of "sounding brass."

593. **non ille faces**, etc., it was no stage-thunder-and-lightning.

594. **turbine**, *the rush* of the thunderbolt.

596. **cernere erat** = *one might see*, by a common Greek construction. — **jugera**: the *jugerum* was about half an acre (240 feet by 120).

597. **porrigitur**, *lies stretched*.

598. **jecur**: the liver, as the supposed seat of lust, is fitly the organ attacked. — **fecunda poenis** (dat.), *fertile for torture*.

599. **rimatur epulis** (dat.), *tears at his banquet*.

601. **Lapithas** (hated by Mars), etc., simply examples of men that have incurred the wrath of the gods.

603. **genialibus toris**, *banqueting-couches*, especially set for the birthday festival.

604. **fulcra**, *props*, or *supports* (gold-footed couches).

606. **manibus**, *with their hands*.

608. **hic quibus**, *here [are they] to whom*, &c. — **invisi patres**, like Atreus and Thyestes, &c.

609. **pulsatus parens**: the act of striking a parent is regarded with peculiar horror, as shown by the ancient punishment of parricide. — **clienti**: the client had a certain sacred claim to the protection of his *patronus* (see note to Cic. Rosc. Am. § 4; Cat. iv. 23).

610. **qui** . . . **reperitis**: these who have found a treasure, and kept it all to their selfish use, — a type of all who are greedy of gain.

611. **posuere**, *have set aside*.

612. **cæsi**: though punished on earth, they do not escape the doom of hell. — **arma impia**, i. e. civil feud or servile war.

613. **dextras**, the pledge of the right hand.

615. **mersit**, *overwhelms*.

617. **districti**, fastened, with their limbs strained apart.

618. **Theseus**, punished for his crime in attempting to carry Proserpine away; **Phlegyas**, son of Ares, and founder of a robber community, the Phlegyæ. His crime was to burn the temple of Apollo at Delphi.

621. **vendidit, imposuit**: these were the special crimes of a period of civil war, such as Rome had just undergone.

622. **fixit, refixit**: laws were published by being posted up on brazen tablets, and when repealed were taken down again.

630. **Cyclopum . . . caminis**, wrought at the forges of the Cyclops. The walls of Pluto are held to have been built of iron.

631. **adverso fornice**, with arch in front.

632. **præcepta**, the instructions given by the gods.

635. **corpus spargit**: the holy water stands ready, as in the vestibule of a temple. — **recenti**, fresh.

640. **lumine purpurea**, brilliant light.

642. **gramineis palæstris**, wrestling-matches on the grass.

644. **plaudunt choreas**, keep time to the dance.

645. **Threicius sacerdos**, Orpheus, the mythic father of song and revealer of mysteries.

647. **pectine** ("quill"), so called because inserted among the strings of the harp like the "comb" among the threads of the loom.

651. **arma . . . inanes**, he gazes from afar upon the phantom arms and chariots of the heroes.

653. **currum** (gen. plur.), sometimes written **ourruum**.

658. **superne volvitur**, flows in the world above. The Eridanus (Po) was held to have its rise in the infernal regions. In fact, near its source it flows underground for about two miles.

660. **manus . . . passi**, a troop that had suffered wounds in fighting for their country.

663. **vitam excoluere**, as we should say, adorned or ennobled human life by skilful inventions.

664. **qui . . . merendo** = who by their service have left a grateful memory among men, a general phrase for the benefactors of mankind.

667. **Musæum**, the mythical father of poets, who here usurps the place which Homer should have claimed.

668. **suspicit**, looks up to.

672. **atque**, and at once.

676. **sistem**: Musæus leaves them when they have passed the ridge and the way is in sight.

681. **lustrabat recolens**, surveyed musingly.

683. *manus*, martial exploits.

691. *tempora dinumerans*, *counting the days*. — *mea cura* = *my fond hope*.

694. *quam metui*: and yet Anchises must have known that Æneas went to Africa by divine direction, and that his course to Italy was safe. The verse expresses, however, a father's natural anxiety.

695. *tua imago*: it would appear from this that the vision of Anchises in dreams was not the visitation of his real presence.

697. *stant sale, ride in the brine*: the ships are still afloat, not hauled up on shore, as at the end of a voyage. — *Tyrrheno*: the whole sea west of Italy is called *Tyrrhenum*, though the Tuscan territory lies north of the Tiber.

704. *virgulta sonantia silvis* = *woods with rustling thickets*.

705. *prænatat*, *flows in front*.

706. *volabant*: the word expresses the noiseless movement of the spirits. The faint sound they make is compared to the humming of bees in summer.

710. *horrescit*, *starts*.

711. *porro*, *further on*.

715. *securas latices*, *waters which abolish care*.

718. *Italia reperta*, *in your finding of Italy*.

719. *anne . . . animas*, *can we think that spirits go hence on high to [the light of] heaven?*

721. *lucis . . . cupido*, *so wild desire of life*. Contempt of life, real or affected, was part of the old philosophic creed.

723. *suscipit*, *takes up* the argument. This style of philosophical reasoning is very characteristic of the spirit of Virgil's poetry (see note, E. vi. 31).

724. *principio*, *in the beginning* (compare the opening verse of Genesis). — *terras*, *the lands*, i. e. the earth as a whole, physically; personified, it would be singular.

725. *Titania astra*, *the Sun* (see iv. 119, and note). Possibly the plural form may indicate the rising and setting sun.

726. *spiritus intus alit*, a celebrated phrase, as containing the ancient creed of pantheism (compare G. iv. 221-227). — *totam . . . miscet*, *mind, infused throughout the parts, gives life to the entire mass, and mingles in the mighty frame*, i. e. the universe.

728. *inde genus*, etc.: the meaning is, that the mingling of spirit and body is what causes organic or individual life.

729. *monstra*, *strange shapes*, as marine creatures always look to us.

730. *igneus vigor*, the "fiery force" and "heavenly source" found in these forms of life (*seminibus*) are two expressions for the same thing; the celestial æther being conceived as flame. Thus Ruskin calls the sky "blue fire."

731. *quantum*, etc., i. e. so far as the gross nature of the body allows. Compare Shakespeare —

"But while this muddy vesture of decay

Doth grossly hem us in." — *Merchant of Venice*.

733. *hinc*: i. e. from the effect of the body. Thus in the New Testament, passions are said to reside in "the flesh." — *neque auras dispiciunt*, they look not abroad [through the darkness] to the light.

735. *supremo . . . reliquit*, when life has left them, with its parting ray.

738. *diu concreta*, which have long grown in. — *inolescere*, said properly of parasitic growths, which become "strangely" implicated with what they grow on.

740. *panduntur*, they are spread abroad to the empty winds. The language is of purification by the air, but the image suggests also the torment of crucifixion.

742. *exuritur igni*: in passages like this Dante found an anticipation of the church doctrine of purgatory.

743, 4. *quisque . . . tenemus*, we suffer every man his own retribution (*manes* signifying either the attendant spirit of each man, or, as acc. of specification, the soul that receives the penalty); then we pass through the vast space of Elysium, and few of us attain the blissful fields. The passage is one that has given great difficulty, and may be one that Virgil left incomplete. It would seem to teach that all souls attain at least a glimpse of that bliss which through their sins is denied to most, who must renew the weary penance and probation of mortal life, after the expiation has been made below.

746. *purum* (pred.), has left pure the ethereal sense.

747. *aurai simplicis ignem*, the flame of pure light.

748. *rotam volvère*, have run through the circle of a thousand years (see the myth in Plato's Republic, Book x.).

750. *immemores* (pred.), that without memory they may revisit the globe of upper earth.

755. *adversos legere*, scan those before them.

756. *deinde = dehinc*, what glory shall henceforth follow the Dardan race, what progeny await thee of Italian birth; the whole depending on *expediam*.

758. *nostrum in nomen ituras*, a legal phrase of adoption into a family, the heroes whose names follow belonging to Roman story, but not all to the house of Anchises. The list of Alban kings formed part of the earliest traditions, but seems to have been fabricated in order to bridge over the space, of more than three centuries, between the alleged dates of the fall of Troy and the founding of Rome.

760. *pura hasta*, explained of a "headless spear," given as a prize to young men after their first feat of arms. It would seem better explained of a "bloodless spear," symbol of peace.

763. *postuma proles, youngest born*: but in some legends Silvius is called *postumus*, as born after his father's death, in the woods to which Lavinia had fled in fear of Ascanius (compare the prediction, i. 263-271).

764. *longævo, in your old age*: apparently contradicting the legend just referred to.

765. *educet, shall bring forth*.

766. *Longa Alba*, the "long white town," stretched along a ridge on the edge of Lake Albanus. It was the old capital of the Latin league, from which rank it was dispossessed by Rome. Other Latin towns are mentioned below. Compare, for some of these legendary names, the fourteenth book of *Metamorphoses*.

767. *proximus, close by*: in the lists, Procas stands as the twelfth or fourteenth.

770. *si umquam acceperit, when once he gains*. Æneas Silvius, it was said, was kept from his inheritance for 53 years.

772. *umbrata querou, wreathed with oak*. The oak-wreath (*corona civilis*) was bestowed on him who had saved the life of a Roman citizen in battle. As perpetual preserver of the people, such wreaths were hung before the door of Augustus, by vote of the Senate. Hence the allusion is a personal compliment.

773. *Nomentum, etc.*, towns of the *Prisci Latini*.

776. *tum . . erunt, there shall then be names*, i. e. places of note.

777. *avo comitem, a companion (or champion) to his grandfather*. The first exploit of Romulus was to restore Numitor to the throne of Alba.

779. *viden', do you see?* — *geminæ cristæ*: the double plume was a distinguishing mark of Mars; and, like him, Romulus is constantly represented with a helmet. It is thus that *his father marks him by his own sign of honor as belonging to the world on high (superum)*.

781. *hujus auspiciis*, by his auspices of the twelve vultures.

782. *imperium æquabit*, compare i. 287.

783. *septem arces*, the seven heights (*septimontium*), the name first given to the Palatine, with its spurs and those of the adjoining Esquiline; afterwards extended to the larger group of the "seven hills."

784. *felix prole virum*, blessed with a progeny of heroes, as Cybele, "mother of the gods." Her name *Berecynthia* is derived from Mt. Berecynthus, in Phrygia. She is represented with the turreted crown (*turrita*) worn by personified cities.

788. *geminas acies*, both your eyes, an expression suited to the prophetic enthusiasm of Anchises.

790. *cœli sub axem* — to the light of the upper world.

792. *aurea condet sæcula*, shall found again the golden age, through the fields once ruled by Latian Saturn (see *Ecl.* iv. 6, and introduction).

794. *super Garamantas*, beyond the *Garamantes*, a tribe of interior Africa, which sent an embassy to Augustus. How this struck the Roman imagination is seen in the following verses. — *Indos*: the reference is to the East, generally. When Augustus was in Syria (B.C. 20), embassies from the Parthians and Indians restored the standards taken more than thirty years before from Crassus.

796. *extra . . . vias*, i. e. beyond the tropics. Compare the expression of Gray, referring to the Arctic regions —

"In climes beyond the solar road." — *Progress of Poesy*.

800. *turbant* (intrans.), are troubled.

802. *fixerit . . . licet*, though he shot the brazen-hoofed doe, &c. — *Erymanthi pacarit nemora*, by killing the wild boar. — *Lernam, the Hydra*. These exploits by Hercules were all within the limits of Arcadia, and so give no great notion of his wanderings. Atlas, Antæus, and Geryon might have suggested a wider range.

805. *Liber*, see note, *E.* vii. 58. The triumphant march of Bacchus, in the fable, led him as far as India. His car was drawn by tigers or lynxes, guided by reins of vine-branch.

806. *virtute extendere vires*, to put forth strength in [deeds of] valor.

808. *olivæ*, see v. 774.

810. *regis*, Numa, the second king, the reputed founder of most of the religious customs of Rome, a native of the Sabine Cures.

812. *imperium magnum*: a city of perhaps twenty or thirty thousand inhabitants, and a territory of about fifteen miles square. Anchises speaks in vision of the vast empire to follow.

815. *jactantior, too boastful*, as grandson of Numa. He was said to be founder of the *plebs* as an order in the state: hence *gaudens popularibus auris*, when intriguing for the kingdom.

818. *fascēs receptos, the recovered sway*. The *fascēs*, or bundle of rods and axe, was the symbol of *imperium*; which was wrested by Brutus from the kings and restored to the aristocracy.

820. *natos . . . vocabit*: the well-known story of Brutus, who sentenced to death his own sons for joining in a conspiracy to restore the exiled king. Hence *sævas secures*.

822. *utcumque ferent minores, however posterity shall report of his deeds*. If these words imply Brutus's indifference to the judgment of posterity, the next verse will explain it as consenting to be held cruel, but his stern patriotism, at least, shall not be called in doubt.

824. *Decios, etc.*: the Decii, father, son, and grandson, solemnly devoted themselves to death (like Arnold of Winkelried), each to win a doubtful battle, in the wars of the Latins, Samnites, and Pyrrhus; Torquatus (T. Manlius) won his title, with a golden neck-chain, from slaying a gigantic Gaul; Camillus, returning from banishment, drove back the victorious Gauls, winning back the conquered standards (*referentem signa*). The Drusi, a respectable but not eminent family, are here mentioned in compliment to Livia, wife of Augustus.

827. *concordes animæ*, Pompey and Cæsar, in equal arms (*paribus in armis*), since their strife was in civil war.

828. *si . . . attigerint, if they once attain the light of life*. The artifice by which all these future events are represented as contingent and uncertain softens a little the bleak reality.

830. *socer, Cæsar*, whose daughter Julia was the third and best beloved wife of Pompey. She died B.C. 54, while Cæsar was in Gaul. — *arce Monœci, the rampart of Monœcus (Monaco)*, on the coast just east of Nice. It is given here, generally, to signify Cæsar's passage from Gaul into Italy.

831. *gener . . . Eoïs*: the main reliance of Pompey was on the forces of the East.

832. *adsuescite*: the expression seems to refer to the naturally humane temper of both the rivals.

834. *tu prior*: Cæsar, as the more illustrious. Besides, the exploits of Cæsar, as a popular chief, were distasteful to the courtiers of Augustus, and it was fashionable to make little account of them. Hence the objurgatory tone.

836. *ille*: L. Mummius, conqueror of Corinth, B.C. 146.

838. *ille*: L. Æmilius Paullus, conqueror of Perseus (*Æacida*, as descended from Achilles), B.C. 168. By Argos, &c., is meant all Greece, of which in Anchises' time this was the chief city.

840. *templum Minervæ*, see ii. 163.

841-4. Cato, etc. Cato the Censor; Cossus, a hero of the early wars against the Gauls; Gracchi, the celebrated tribunes of the people: an ancestor had distinguished himself in Spain; the Scipios, Africanus elder and younger; Fabricius, "strong in poverty," who defeated Pyrrhus; Serranus (Regulus), a general in the first Punic war: the name was given to Regulus from the anecdote of his sowing in the field (*sulco serentem*) when the news was brought of his election as consul.

845. *quo fessum rapitis, whither do you hurry me, out of breath?* — *Maximus*, the commander against Hannibal. The following verse is taken almost verbally from Ennius (see Cic. *Cato Major*, 4, 10).

847. *spirantia æra*, the *breathing bronze*, statues like life.

848. *vivos . . . voltus*, *shall mould the living features in marble*. The expression *ducere* applies strictly to yielding materials, like metal, clay, or wax, and suggests that marble itself is pliable in the hands of a consummate artist.

849. *orabunt melius*: in forensic oratory, the names of Crassus, Hortensius, and Cicero, stand as high as their Greek masters. But Anchises purposely disparages every other glory — art, oratory, science — beside that of arms.

852. *pacis morem*, the *law of peace*, the chief glory of the reign of Augustus.

853. *parcere subjectis* (see Liv. xxx. 42): remorseless as was the Roman policy of conquest, it did protect the existence of the subject states.

854. *mirantibus*: Æneas and the Sibyl are filled with amazement at the grandeur of these prophetic words, — hinting, as has been suggested, that Virgil was stirred himself by the tone of it.

855. *Marcellus* (M. Claudius), one of the best generals against the Gauls, and afterwards against Hannibal. The *spolia opima* were won by slaying with his own hand the Gallic chief Viridomarus. His name is mentioned last, to introduce that of his young namesake.

857. *tumultu, alarm*: strictly, the name for civil war. Cicero (Phil. viii. 1) says, "Potest enim esse bellum sine tumultu; tumultus esse sine bello non potest. Quid est enim tumultus, nisi per-

turbatio tanta, ut major timor oriatur? unde etiam nomen ductum est tumultus. Itaque majores nostri tumultum *Italicum*, quod erat domesticus; tumultum *Gallicum*, quod erat Italiæ finitimus; præterea nullum nominabant."

858. *sistet, shall set firm* (contrasted with *tumultu*). — *eques*: the most celebrated exploits of Marcellus were with cavalry.

859. *Quirino*, the Sabine god of battles (identified with the deified Romulus), to whom the *spolia opima* were consecrated.

865. *instar* (this word had originally a sense similar to *standard, sta, etc.*), *in himself how noble!*

868. *gnate*: the antique spelling is thought to be preferred by Virgil in solemn discourse.

869. *ostendent tantum*: the young Marcellus, son of Octavia, sister of Augustus, died in his twentieth year.

872. *quantos virum gemitus, what griefs of strong men!* — *Mavortis urbem*, Rome, the city of Mars.

873. *quæ funera*: in the funeral procession of the young Marcellus, there were six hundred couches containing the images of his illustrious kindred.

876. *spe tollet avos, shall elate with hope his forefathers*, who are supposed to be conscious of his merits while in the shades below.

881. *seu . . . armos, or spur the flanks of the foaming steed*, repeating the allusion of *v.* 858.

883. *tu Marcellus eris, thou shalt be Marcellus, when born upon earth*; or a *Marcellus*, worthy of so illustrious a name. A celebrated anecdote relates that, when Virgil recited these lines before Augustus, Octavia swooned; and on her recovery ordered 10,000 *sesterces* to be given to the poet for each of the verses in which mention was made of her son.

887. *aeris campis* = *the shadowy fields*, the light of which is neutral, neither sun nor shade.

889. *famæ . . . amore, with desire of the coming glory*.

893. *geminæ portæ*: this description of the horn and ivory gates is taken from the words of Penelope to Odysseus (*Od.* xix. 562–567). In the Greek, the fulfilment or non-fulfilment of the dream is hinted by a play of words (*κέρως, κρᾶνω; ἐλέφας, ἐλεφαίρομαι*). There is no such significance in Latin; and Virgil appears to have adopted the imagery as part of the Homeric tradition, and also to hint at another passage from the land of dreams than that by which Æneas had entered. By those who think this book a symbolic ex-

hibition of certain mysteries, the legend of the Gates, with the dismissal of Æneas from the ivory one, is considered a warning that the language may not be taken literally, or understood except by the initiated. — *fatur*, *is reported* (citing the above legend).

900. *recto litore, along the shore.*

LIST OF PLANTS

Taken principally from Fée's *Flore de Virgile*. The botanical names added are those of Linnæus.

Æ. Æneid. — C. Ciris. — Cul. Culex. — Cop. Copa. — E. Eclogues. — G. Georgica.
M. Moretum.

- ABIES (nigra), *fir*, a hardy mountain evergreen tree (E. vii. 66).
 ACANTHUS (mollis), *bear's-foot*, a thorny shrub (E. iii. 45): a conventional form of the leaf appears on Corinthian capitals;
 (semper frondens, G. ii. 119), an unknown foreign tree.
 ACONITUM, *monk's-hood*, a well-known poisonous herb (G. ii. 152).
 ÆSCULUS = Esculus.
 ALGA, *sea-weed*, also fresh-water *confervæ* (E. vii. 42).
 ALLIUM, *garlic*, a rank edible bulb, like the onion (E. ii. 11; M. 88).
 ALNUS, *alder*, a tall slender tree-like bush, growing near the water
 (E. vi. 63; G. ii. 110): *Betula alnus*.
 AMARACUS, *sweet marjoram*, a fragrant herb (Æ. i. 693).
 AMARANTHUS, *coxcomb* (amaranth = *unfading*), an agreeable flowering plant, retaining its color when dry, and used for wreaths in winter (C. 405): *Celosia cristata*.
 AMELLUS (pratensis), *purple starwort*, a meadow flower (G. iv. 271).
 AMOMUM, *Syrian balsam*, an aromatic eastern plant (E. iv. 25).
 ANETHUM, *dill*, an umbelliferous aromatic garden plant (E. ii. 48).
 APIUM (amarum), *parsley* (E. vi. 68): *Apium graveolens*.
 ARBOR ÆTHIOPICA, *cotton-plant* (G. ii. 120): *Gossypium*.
 ARBOR INDICA, an unknown, perhaps fabulous tree (G. ii. 122).
 ARBUTUS, *strawberry-tree* (*arbutë*), a wild tree having an astringent fruit (E. iii. 82): *Arbutus unedo*.
 ARUNDO, *reed*, a riverside plant, with hollow stem, used for musical instruments (E. vi. 8, vii. 12); of five different species.
 AVENA, *oat*, especially the *barren* or *wild-oat* (E. i. 2; G. i. 154).
 BACCAR, *fox-glove*, an herb with purplish flower and fragrant root (E. iv. 19): *Digitalis purpurea*.
 BALSAMUM, *balsam*, a fragrant oriental resin (G. ii. 119), probably of several different sorts, especially *Amyris opobalsamum*.

- BETA, *white beet* (M. 72): *Beta cicla*.
 BOCCHUS, an unknown plant (Cul. 405).
 BUMASTUS (= *cow's udder*), a grape of extraordinary size (G. ii. 102).
 BUPHTHALMUS, *ox-eye camomile*, a plant used in dyeing (Cul. 405).
 BUXUS (BUXUM), *box*, a hard yellow wood fit for turning (G. ii. 449),
 or the flute made from it (Æn. ix. 619): *Buxus sempervirens*.
 CALTA (CALTHA), perhaps *marigold*, a yellow flower of strong fragrance (E. ii. 50): *Calendula officinalis*?
 CARDUUS, *thistle* (E. v. 39; G. i. 151): *Centaurea solstitialis*?
 CAREX (CARECTUM), *reed-grass*, a tall coarse sedge (G. iii. 231).
 CASIA, *cinnamon* (G. ii. 466); *mesereon*, a medicinal shrub, with
 fragrant pink flowers (E. ii. 49; G. iv. 40): *Daphne Gnidium*.
 CASTANEA, *chestnut* (E. i. 82, ii. 52; G. ii. 15, 71): *Fagus castanea*.
 CEDRUS, *cedar*, especially valuable for carpentry (G. ii. 443, iii. 414).
 CENTAUREUM, *centaury*, a kind of *gentian*, with fragrant root
 (G. iv. 270): *Centaurea centaurium*.
 CEPA, *red onion* (M. 84).
 CERASUS, *cherry* (G. ii. 18): *Prunus cerasus*.
 CERINTHA, *honey-wort* (G. iv. 63): Fr. *melinet*: *Cerinthe major*.
 CHRYSANTHUS, *chrysanthemum* (C. 404), perhaps of several kinds.
 CICUTA, *poison-hemlock*; more generally, any umbelliferous herb
 with hollow stalk used for pipes (E. ii. 37): *Cicuta virosa*.
 COLOCASIAM, *Egyptian bean*, a superb water-lily (*lotus*); or a
 humbler plant, *wake-robin* (E. iv. 20): *Arum colocasia*.
 CORIANDRUM, *coriander*, an aromatic garden seed (M. 90).
 CORNUS, *cornel*, a small tree with very hard wood and harsh as-
 tringent berries (G. ii. 448): *Cornus mas*.
 CORYLUS, *hazel* (E. v. 3): *Corylus avellana*.
 CROCUS, *yellow crocus* (G. i. 56): *Crocus sativus*.
 CRUSTUMIUM, a pear from Crustumerium (G. ii. 88).
 CUCUMIS, *cucumber* (G. iv. 122).
 CUCURBITA, *pumpkin* (M. 77): *Cucurbita pepo*.
 CUPRESSUS (CYPARISSUS), *cypress* (E. i. 26), a hardy and noble
 mountain evergreen, of sombre foliage: *Cupr. sempervirens*.
 CYTISUS, *medicago*, a plant valuable, like clover, for cattle and bees
 (E. i. 79, x. 30): *Medicago arborea*.
 DICTAMNUS, *dittany*, a plant with purple flowers, described in Æn.
 xii. 412-414: *Origanum dictamnus*.
 DUMUS (DUMETUM), *bramble* (G. i. 15).

EBENUS (**EBENUM**), *ebony*, a black beautiful oriental wood (G. ii. 117) : *Diospyros Ebenaster* (König).

EBULUS, *elder*, a water-loving plant, having clusters of black berries with blood-red juice (E. x. 27) : *Sambucus ebulus*.

EDERA, *ivy* (**HEDERA**).

ELLEBORUS, *hellebore*, an herb with medicinal root, used as a cure for madness (G. iii. 451) : *Helleborus niger*.

ERUCA, *rocket*, a plant whose seeds were used like mustard, as a flavor (M. 85) : *Brassica eruca*.

ESCULUS, *oak*, a tall Italian oak, with edible acorns (G. ii. 16, 290) : *Quercus esculus*.

FABA, *bean* (G. i. 215) : *Vicia faba*.

FAGUS, *beech*, a spreading, shady, forest tree, with smooth bark, and small triangular nuts, used as food (E. i. 1) : *F. silvatica*.

FAR, *wheat*, especially *speltz*, or large bearded wheat (G. i. 73, 219).

FASELUS (**PHASELUS**), *haricot* or *kidney-bean*, climbing, ornamental, productive (G. ii. 227) : *Phaseolus vulgaris*.

FERULA, *fennel*, a large herb with strong hollow stalks (E. x. 25).

FILIX, *fern* (G. ii. 189, iii. 297) : *Pteris aquilina*.

FOLIUM SERICUM, *mulberry-leaf* (G. ii. 121) : *Morus alba*.

FRAXINUS, *ash* (E. vii. 55 ; G. ii. 65) : *Fraxinus ornus*.

FRUMENTUM, *winter-wheat* : but used for *grain* generally (G. i. 315).

FUCUS, a seaside lichen, used as red dye ; *propolis* or bee-glue, so called from its purplish color (G. iv. 39).

GALBANUM, a resinous fragrant medicinal gum (G. iii. 415).

GENESTA, *broom*, a small fragrant shrub with bright yellow flowers (G. ii. 12, 434) : *Spartium junceum*.

GLANS, *acorn*, used as food for swine (G. i. 8, 149, ii. 520).

HEDERA (*nigra*), *ivy* (E. iii. 39 ; G. ii. 258) : *Hedera helix*.

HEDERA (*alba*), another variety, perhaps rare (E. vii. 38).

HELLEBORUS, *hellebore* (see **ELLEBORUS**).

HERBA SARDOA, *crow-foot*, a species of *ranunculus* (E. vii. 41).

HIBISCUS, *marsh-mallow*, a plant with a strong fibrous stalk, sometimes used like flax (E. ii. 30, x. 71) : *Althæa officinalis*.

HORDEUM, *barley*, of no particular sort (E. v. 36 ; G. i. 37).

HYACINTHUS, *turk's-cap lily*, with drooping flowers of a rich sombre red (E. iii. 63 ; G. iv. 183 ; Æ. xi. 69 ; Ov. Met. x. 212) : *Lilium martagon*.

ILEX, *holm*, an evergreen oak, allied to the live-oak, of dark, indented foliage (E. vii. 1; C. 138): *Quercus ilex*.

INTUBUM, *endive* or *chicory*, a tough troublesome weed with a blue flower (G. i. 120); also a cultivated sort used as a food or relish (G. iv. 120; M. 84): *Cichorium intybus*, or *endivia*.

INULA, *elecampane*, a meadow-plant, with aromatic medicinal root (M. 72), used also as a preserve: *Inula helenium*.

JUNCUS, *bulrush* (E. i. 49, ii. 72): *Scirpus lacustris*.

JUNIPERUS, *juniper*, a low hardy evergreen tree, with aromatic blue berries (E. vii. 53, x. 76): *Juniperus communis*.

LABRUSCA, *wild grape* (E. v. 7; Cul. 52): *Vitis vinifera*.

LACTUCA, *lettuce* (M. 76).

LANA MOLLIS, *cotton*.

LAPPA, *burdock*, a rough plant with prickly burrs (G. i. 153): *Gallium aparine*.

LAURUS (nobilis), *laurel*, a bright fragrant evergreen (E. iii. 64).

LENS, *lenti*, a valuable pulse, or small pea (G. i. 228): *L. ervum*.

LIGUSTRUM, *privet*, a hardy shrub, with white blossoms and harsh black berries (E. ii. 18): *Ligustrum vulgare*.

LILIUM, *white lily* (Æn. xii. 68); also used for various wild lilies (E. x. 25): *Lilium candidum*.

LINUM, *flax* (G. i. 77, 212): *Linum usitatissimum*.

LOLIUM, *darnel*, a weed growing in sterile ground (E. v. 37; G. i. 154): *Lolium temulentum*.

LOTUS, *water-lily* (nymphæa); but the name is given to a great variety of fruit and water plants (Cul. 124; G. ii. 84, iii. 394).

LUPINUS, *lupine*, a sort of pulse with white flowers: the seeds are bitter when raw, and make "a sorry food" (G. i. 75).

LUTUM, *weld*, or dyer's rocket, a rich yellow dye-plant (E. iv. 44; C. 317): *Reseda luteola*.

MALUM, *apple* (E. viii. 37; G. ii. 33; Cop. 19).

MALUM AUREUM, in prose, *orange* (?), the "golden apples of the Hesperides" (E. vi. 61); or simply *apple* (E. iii. 71).

MALUM CANUM, *quince* (E. ii. 51): *Pirus cydonia*.

MALUM FELIX (medicum), *lemon* or *citron* (G. ii. 126): the term *tristes sucos* referring to the tonic bitter of the rind.

MALUS, *apple-tree* (G. ii. 70): the art of grafting was new, introduced by Matius, a friend of Cicero, and its results exaggerated.

MALVA, *mallow*, an herb with large purplish flowers, of mucilaginous texture, used in soups (M. 73).

MEDICA, *lucerne*, a succulent plant, valuable for green fodder (G. i. 215) : *Medicago sativa*.

MELISPHYLLUM, *balm*, an erect fragrant aromatic herb with white flowers, loved by bees (G. iv. 63) : *Melissa officinalis*.

MILIMUM, *millet*, an inferior bread-grain (G. i. 125).

MORUM CRUENTUM, *black mulberry* (Cop. 21); SANGUINEUM, *blackberry* (E. vi. 22) : *Rubus fruticosus*.

* MUSCUS, *moss* (G. iv. 18; Cul. 105).

MYRICA, *heather*, a ground-plant, with purplish blossoms (E. iv. 2); also *tamarisk*, a flowering shrub or low tree (E. viii. 54, x. 13).

MYRRHA, *myrrh*, a resinous fragrant eastern gum (Æ. xii. 100; C. 438).

MYRTETUM, *grove* (G. ii. 112); MYRTUM, *berry* (G. i. 306) of the

MYRTUS, *myrtle*, a beautiful evergreen shrub or small tree, with white flowers, and berries aromatic and astringent (E. ii. 54, vii. 6; G. i. 28; Æ. iii. 23; Cul. 143): *Myrtus communis*.

NARCISSUS, *narcissus* (daffodil or jonquil), a beautiful and fragrant flower (E. vii. 53); purpureus, "narcissus of the poets:" *Narcissus poeticus*, white, with purple nectary (E. v. 38); also, an autumn variety (G. iv. 122).

NASTURTIUM, a sort of *cress*, an acrid relish (M. 84) : *Lepidium sativum*.

NUX, *walnut* (G. i. 187).

OLEA, *olive*, a tree most prized of all for its great utility and productiveness (G. i. 18, ii. 38, 64, 144). It has a narrow leaf, like the willow, glossy above and gray below : *Olea Europæa*.

OLEAGINA, i. e. of the olive (G. ii. 31).

OLEASTER, *wild olive* (G. ii. 314) : *Elæagnus angustifolia*.

OLEUM (OLIVUM), *olive oil* (G. ii. 222, 466).

OLIVA, *olive*, the tree or fruit (E. v. 16; G. ii. 85).

ORCHAS, *Spanish or queen olive* (G. ii. 86).

ORNUS, a mountain ash (E. vi. 71; G. ii. 71, 111).

PALIURUS, *Christ's thorn*, a shrub with sharp spines and pliant branches (E. v. 39) : the name is given to a variety of plants.

PALMA, *date-palm* (G. ii. 67, iv. 20) : *Phænix dactilifera*.

PALMES, *vine-sprout* (G. ii. 90).

- PAMPINUS, *vine-branch* with leaves (G. i. 448, ii. 333).
 PAPAVER, *poppy* (G. i. 78, iv. 131) : its seeds made a concentrated and valuable food ; cereale, *wild-poppy* ?
 PAUSIA, a bitter early olive (G. ii. 86).
 PICEA (*Æ.* ii. 180, ix. 87) ; and
 PINUS, *pine* (G. i. 256, ii. 443) ; *hortensis* (E. i. 38, vii. 65), *stone-pine*, valuable for its edible seeds : *Pinus pinea*.
 PIRUS (PIRUM), *pear* (E. i. 74 ; G. ii. 87, iv. 145).
 PLATANUS, *plane-tree*, or *sycamore*, a lofty and noble ornamental tree, with deeply indented leaves (G. ii. 70 ; Cul. 123).
 POPULUS, *white poplar* (E. ix. 41) ; *Herculea*, *black poplar* (E. vii. 61 ; G. ii. 66). The name is also used vaguely of several varieties.
 PORRUM, *leek*, a small and delicate sort of onion (Cop. 74).
 PRUNUS (PRUNUM), *plum* (E. ii. 53 ; G. ii. 34 ; Cop. 18).
 QUERCUS, *oak* (E. i. 17, iv. 30, vii. 13 ; G. i. 349, ii. 16, iii. 332).
 RADIUS, *long olive* (G. ii. 86).
 RACEMUS, *grape*, especially as filled with seeds ; or the berry of the wild grape (E. v. 7 ; Cop. 21).
 RHODODAPHNE, *rose-laurel*, a beautiful flowering shrub (Cul. 401) : *Nerium oleander*.
 ROS MARINUS, *rosemary*, an ornamental evergreen aromatic shrub (G. ii. 212 ; Cul. 402).
 ROSA (ROSARIUM, ROSETUM), *rose* (G. iv. 134 ; C. 98 ; E. v. 17).
 RUBUS, *bramble*, blackberry or dewberry (E. iii. 89 ; G. iii. 315) : *Rubus fruticosus*.
 RUMEX, *sorrel* (M. 72) : *Rubus acetosa*.
 RUSCUS, *butcher's broom*, a low shrubby evergreen, with sharp pointed leaves ; used as props for vines (E. vii. 42 ; G. ii. 413).
 RUTA, *rue*, a bitter medicinal herb, used as a condiment (M. 89)
 SABINA, *savin*, a low evergreen (Cul. 403) : *Juniperus sabina*.
 SALIUNCA, *wild ward*, or *valerian*, an herb with medicinal root and pale flesh-colored flowers (E. v. 17) : *Valeriana celtica* ?
 SALIX (SALICTUM), *willow* (E. iii. 83, v. 16, i. 55).
 SANDYX, (*madder* ?) probably not a plant, but red lead (E. iv. 45).
 SCILLA, *squill*, or *sea-onion*, a bulbous plant, with an acrid juice, powerfully medicinal (G. iii. 451) : *Scilla maritima*.
 SERPYLLUM, *wild thyme*, an aromatic plant used as a relish (E. ii. 11 ; G. iv. 31) : *Thymus serpyllum*.

- SILER, *osier* (G. ii. 12) : *Salix vitellina*.
- SISER, *skirret*, a medicinal plant with edible root (M. 73) : *Sium sisarum*.
- SORBUS, *service-tree*, a large tree bearing a fruit like a small inferior pear (G. iii. 379). Its English name comes from beer (*cervisia*) being made of its berries : *Sorbus domestica*.
- SPINUS, *sloe*, a thorny shrub bearing a harsh astringent berry (G. iv. 145) : *Prunus insititia*.
- STYRAX (STORAX), a fragrant aromatic gum (C. 168).
- TÆDA, *pitch-pine* (G. ii. 431) : *Pinus mugho* (Mill.).
- TAXUS, *yew* (E. ix. 30; G. ii. 113, 257) : *Taxus baccata*.
- TEREBINTHUS, *turpentine*, an evergreen mountain tree (Æ. x. 136) : *Pistacia terebinthus*.
- THYMBRA, *savory* (G. iv. 31) : *Satureia thymbra*.
- THYMUS, *thyme*, a low aromatic herb (E. vii. 37; G. iv. 112, 270) : *Satureia capitata*.
- TILIA, *lime-tree*, or *linden* (G. i. 173, ii. 449) : *T. Europæa*.
- TRIBULUS, *caltrop*, a plant with thorny seed-vessels (G. i. 153) : *Tribulus terrestris*.
- TRITICUM, *wheat* (G. i. 219) : *Triticum hibernum*.
- TUS (THUS), *frankincense*, a fragrant Arabian gum (E. viii. 65; G. i. 57) : *Juniperus Lycia*.
- ULMUS, *elm* (E. ii. 70) : *Ulmus campestris*.
- ULVA, *sedge*, coarse water-grass (E. viii. 87; G. iii. 174) : *Festuca fluitans*.
- UVA, *grape*, especially the cluster (G. ii. 60).
- VACCINIUM, *whortle-berry* or *bilberry* (perhaps, also, *hyacinth*) : *Vaccinium myrtillus*.
- VERBENA, *vervain*, a flowering shrub, with pale lilac blossoms : the word is used generally of boughs of myrtle, &c., used in religious or magic rites (E. viii. 65; G. iv. 131; Æ. xii. 120).
- VIBURNUM, *briony* ? or *wayfaring-tree*, a shrub, so called because it is "always on the road" (E. i. 26) : *Viburnum lantana*.
- VICIA, *vetch*, a kind of pulse, with larger plant and smaller fruit than lentils (G. i. 75, 227).
- VIOLA, *violet* (E. v. 38), *Viola odorata*; *pallens*, a pale marsh violet (E. ii. 38) : *Viola palustris* ?
- VIOLARIUM, *violet-bed* (G. iv. 32).

VISCUM, *mistletoe*, a parasite growing chiefly on oaks, having yellowish-green leaves, and berries with glutinous juice: used in magic rites (*Æ.* vi. 205); *bird-lime* (*G.* i. 139, iv. 41).

VITIS, *vine*, especially the grape (*E.* ii. 70, iii. 38): *Vitis vinifera*.

VOLEMUM, a heavy pear (*G.* ii. 87).





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